

THREE *J. Towne*  
HEAVENLY TREA-  
PISES UPON THE EIGHT.

Chapter to the *Romanes.*

*viz.*

- 1 *Heauen opened.*
- 2 *The right way to eternall Glory.*
- 3 *The Glorification of a Christian.*

VVherein the Counsaile of God con-  
cerning Mans saluation is so manifested, that all men  
may see the *Ancient of dayes*, the Judge of the  
world, in his generall Justice Court, absoluing  
the Christian from sinne and death.

Which ~~is~~ first benefit wee haue by our  
Lord Iesus Christ.

*Come and see.*

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Written by M<sup>r</sup> *William Cowper*, Minister  
of Gods word.

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# TO THE MOST SACRED, CHRISTIAN, TRUELY CATHOLIQUE, AND MIGHTIE PRINCE

James, King of great Britaine, France,  
and Ireland, defender of the  
faith, &c.



IR, The Apostle S. Paule; that chosen vessell of God, and his ambassadour sent forth into the world to bring in the house of Iapheth into the tents of Sem, hauing in his peregrination (undertaken for preaching) from Ierusalem unto Illyricum, seene

Aet.9.15.

the most pleasant parts of the world, and in an extasie transported from earth into the third heauen, seene also the pleasures of Paradise, as one who knew both, not by naked speculation but experience, giues out his iudgement of both, that the most excellent things of this world were but dung, in respect of the Lord Iesus, and that whatsoeuer pleasure on earth, may delight the eye, or eare

Gen.9.27.

Rom.15.19

2.Cor.12.

Philip.3.8.

1.Cor.2.9.

## THE EPISTLE DEDICATORIE.

Philip. 3. 14

Act. 20. 24.

Cor. 9. 25

Luke 10. 20

Iob. 16. 2.

Deut. 34.

Dan. 9. 23.

of man, is by infinite degrees inferiour to those, which God hath prepared for his children: and therefore passing by both the pleasures of life, and terrors of death, he fixed his eyes steadfastly upon that prize of the high calling of God; forgetting all other things, he became carefull onely of this one, so to runne, and fulfill his course with ioy, that he might obtaine that crowne. This as hee had learned like a good disciple in the schoole of Christ, so like a faithfull Doctor doth he here deliuere it vnto others, letting vs see, that the onely comfort of a Christian on earth, consists in this, to know that his name is written in heaven in the booke of life: which as in this treatise he confirmeth vnto vs by the inseparabile commixion of the lincks of the golden chaine of saluation, specially of our calling, with our election, and glorification, so he endevors to draw the hearts of all the children of God towardis, as that maine and onely point, wherein true peace and ioy is to be found, and without which all other comforts in the world yea, though it were superioritie ouer all the Angels of darke-nesse in hell, and all the bodies of men on earth shalbe found in the end but miserable comforters.

I may truly say, what I haue found in experience, that this the Apostles most comfortable treatise, to such as can Come and see, shall not onely be as the top of Pisgah to Moles, out of which hee saw the promised Canaan, but that also the man effectually called, shall haue in it, the testimony of the heauently oracle, speaking to his heart, as cleerely as the Angel did vnto Daniel, that hee is a man beloved of God, elected an heire of grace and glory. And therefore hauing resolved to make common for the

vse

## THE EPISTLE DEDICATORIE.

use of others, those comfortable meditations, which it pleased God, out of this excellent treatise to communicate unto me, I was also after long hesitation emboldened to present them to your Maiestie, not as of minde to bring by them any good unto your Highnesse, but begging to them from your sacred name fauourable protection. For I humbly acknowledge, that from so base a minde as mine is, nothing can proceede worthy so great a Maiestie, as God bath made you, not so much in regard of those famous Kingdomes ouer which your Highnesse stretches out your Scepter, as of those gifts of gouernment, by which ye rule. Your Highnesse hauing received from God cum Diadema, diuinum oleum, & cum Sceptro oculum. Kingly authoritie with Christian wisedome, sacred Maiestie with singular meekenesse, being so evident in your Highnesse, that by them the worst sort of your Maiesties subiects haue been wonderfully conuinced, the better sort confirmed, to feare you as their King, to loue you as their Father: A conquest aboue which no greater can be, Cum amari, coli, diligi, maius sit imperio. And this is it, which hath overcome in me all contrarie feares, arising of the conscience of my weaknesse, that when your Highnesse great wisedome, shall perceiue in these labours my great infirmities, yet your Maiestie of your rare meekenesse will fauourably censure them. Euen the starres which are obscured in presence of the sunne, are profitable in his absence to giue light to the earth, and howsoeuer any light that is in these discourses, shall under your Highnesse eye be indeed but darkenesse, yet if with your Highnesse fauour they bee allowed to giue such glimmering light as

THE EPISTLE DEDICATORIE.

Psal. 20.1.

Psal. 21.1.

Psal. 56.4.

Psal. 18.43

Gen. 49.23.

Gen. 49.25.

Psal. 21.3.

Psal. 18.50

Gen. 12.1

Psal. 68.20

Reuel. 9.11.

Numb. 23.8

Iob. 1.10.

they haue vnto others, it shalbe no small comfort vnto me, and my greatest thankefulness shalbe declared in my dayly prayers vnto the Lord God for your Maiestie, that the name of Iacobs God may defend you from all euill, and the Lord may send you helpe out of his Sanctuarie in all your need, according as hee hath done. O King beloued of God, hated of none but for Gods sake, keepe still your heart in the loue of God, and his truth, Rejoyce in the strength of your God, and feare not what flesh can doe vnto you. Is it not the Lord, who set your Highnesse on the throne to bee a feeder of his people Israel? Is it not the Lord who hath deliuerned your Maiestie from the contentions of the people, and secret snares of your cursed enimies? though the Archers grieued you, hated you, and shot at you, were not the hands of your armes strengthened by the hands of the mightie God of Jacob? Is it not the almighty, who hath blessed your Maiestie with heauenly blessings from aboue, with blessings of the depth that lyes beneath, with blessings of the breast and wombe?

Sir, let his liberall blessings wherewith the Lord your God hath preuented you, be so many obligations binding your Highnesse to honour the Lord, who hath honoured you. Let his forepast manifold deliuernances be as so many confirmations, that if your Maiestie rest in him, and not in man, he will still be a buckler vnto you. Let Abaddon the King of the Locusts that Romish usurper rage, Vnto the Lord belongs the issues of death. Can Balalaam curse, where God hath blessed? yea, can Sathan hurt the man, who is hedged by the Lord? Let the Ambassadours

THE EPISTLE DEDICATORIE.

*Ambassadours of new Babel more shamelesse than Senacherib his Rabsache, raire at good king Ezekiah ruling in Ierusalem, the Lord hath yet a hooke for his nosethrils, and a bridle for his lips. Doe not the eyes of the Lord behold the whole earth, to shew himselfe strong with them that are strong, and of a perfect heart toward him? Therefore feare not their feare, but sanctifie the Lord God of hostes, let him be your feare, and hee shalbe a Sanctuarie unto your Maestie. Count it a part of your high glorie, and no small matter of your Maesties ioy, that with Christ you beare this peece of his crosse, that the rebukes of them who rebuke the Lord, are fallen vpon you; and trust still O King, in the Lord, and in the mercie of the most High, and so your Maestie shall never fall. Long may your Highnesse live and raigne ouer vs, as a faithfull servant to your God, and a happie King of many blessings to your people.*

2. Kin. 18.

Esa. 37. 29.

2. Chr. 16. 9

Esa. 8. 12.

Psal. 69. 9.

Psal. 21. 7.

*Your Maesties most humble Subject and dayly Oratour*

William Cowper,  
Minister at Perth.

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# HEAVEN OPENED.

ROMANES 8. VERSE 1.

Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

## THE FIRST PART OF THE CHAPTER

Contayning comfort against the remanents  
of sinne in the iustified man.

My helpe is in the name of the Lord.



HE whole Scripture is given by divine inspiration, and is profitable to teach, imprune, correct, and instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works. It is a banquet of heauenly wisedome, saith Ambrose, *Conuinium sapientie, singuli libri, singula sunt fercula.* It is compared by Basil to an Apothecaries shop, in which are so many sundry sorts of medicaments, that every man may haue that which is conuenient for his disease. *Nullus enim est hominum morbus, cui scriptura presens remedium non suppeditet:* for there is no sicknesse of man, wherewinto the scripture furnishes not a present remedy. And yet as among the

2 Tim. 3.16.

A commendation of holy Scripture.

Ambrose off. lib. 1. cap. 32.

Basil in ali. quos scripsit. lxxvi.

Cyp. de doctri. ci maritio.

Some books of  
holy Scripture  
meet for vs,  
then others are

*August de  
temp. ser. 49.*

Why among  
the Epistles  
this to the Ro-  
manes is first.

*Ierom. epist.  
ad Paulin.*

Two parts of  
this Chapter,  
the first con-  
taines comfort  
against sinne:  
The second,  
comfort against  
the croſſe.

works of God, there is a difference, and some of them more  
cleerely then others declares the glorie of God, so it is also  
among his holy wris, they breath all out one truth by a  
most sweet harmonie, *dissime enim testiones ita sibi connectun-  
tur, tanqnam una sit lectio, quia omnes ex uno ore procedunt:*  
yet ye ſhall finde that in ſome of them the Lord conimeth  
neere vnto vs, as it were, with the face of a man, talking fa-  
miliarly vnto vs; in others againe hee mounts high aboue  
vs, as it were with the wings of an Eagle. And the Lord hath  
left it free, to delight our ſelues moft in thoſe places of holy  
Scripture, wherein for our estate we haue moft edification,  
and to ſeeke in this Apothecarie ſhop of that ſweet Samari-  
tan the Lord Iefus, *pharmaca morbo noſtro conuenientia,*  
ſuch medicines as are meet for our maladie.

Among all the bookeſ of the old Testament, moft fre-  
quent testimonies are brought by our blessed Sauiour and  
his holy Apostles, out of the booke of the Psalms. Jerome  
called it a treuirie of all learning: And among all the  
Epistles of the Apostles, no meruaile this to the Romanes  
haue the firſt place, not that it was firſt written, but because  
aboue the reſt, it contayneth a moft perfect compend of our  
Christian faith. And this middle Chapter thereof hath in  
it an Abridgement of all theſe comforts and instructions,  
(one excepted) which otherwise are diſperſed throughout  
the whole Epiftle, and is (ſo to call it) a pleasant knot of  
the garden, and Paradise of God, and therefore ſhall it not  
be vnprefonable for vs, by Gods grace to delight our ſelues  
for a while in it.

As to the conneſſion of this Chapter with the former,  
wee are to know that it is a concluſion of the foregoing  
treatife of Iuſtification. Wherein the Apostle ſummarilie  
collects the excellent ſtate of a Christian, iuſtified by faith  
in Christ Iefus, declaring it to bee ſuch, that there is no con-  
demnation to him, that nothing, were it neuer ſo euill is  
able to hurt him, yea by the contrary, that all things workes  
for the beſt vnto him. And because there are onely two  
euils

euils which grieue vs in this life, to wit, sinne that remaines in vs : and affliction that followes vs in the following of Christ. Against both these the Apostle furnishes the iustified man, with strong consolations. Comforts against the remanents of sinne, wee haue from the 1. verse to the 18. Comforts against our afflictions, wee haue from the midst of the 18. verse, to the 31.

That this is the very purpose and order of the Apostle, is evident out of his owne conclusion, set downe from the 31. verse, to the end : wherein hee drawes all that hee hath spoken in this Chapter to a short summe, contayning the glorious triumph of a Christian ouer all his enimies. The triumph is first set downe generally, verse 31. *What shall wee then say to these things, if God bee with vs, who can bee against vs, &c.* This generall incontinent hee parts in two, there is (sayeth hee) but two things may hurt vs, either Sinne, or Affliction. As to Sinne, hee triumphs against it, verse 33. and 34. *Who shall lay any thing to the charge of God his chosen? it is God that iustifieth, who shall condemn? It is Christ, who is dead, or rather, who is risen againe, who is also at the right hand of God, and maketh request for vs.* As to Affliction, hee triumphs against it, from the 35. to the end, *Who shall seperate vs from the loue of Christ? shall tribulation, anguish, or persecution? shall famine, nakednesse, or perill? yea shall death doe it? or that which is much more, shall Angels, principalities, or powers doe it? No, In all these things wee are more than Conquerours, through him that loued vs.* Thus doth the Apostle like a faithfull steward in the house of God, take by the hand the weary sonnes and daughters of the living God, that hee may leade vs into the Lords winesellers, there to refresh, and stay vs with the flagons of his Wine, to comfort vs with his Apples, to strengthen vs with his hid Manna, and to make vs merry with that Adlike and Hony which our immortall husband Iesus Christ hath provided for vs, to sustaine vs, that we faint not through our manifold tentations that compasse vs in this barren wildernes.

This order of  
the Apostle is  
manifest out of  
his owne con-  
clusion.

Rom. 8.31.

vers. 33.34.

ver. 35.

Cant. 2.4.  
Cant. 5.1.

Subdiuision of  
the first part.

Proposition.

Coherence of  
this Chapter  
with the for-  
mer.

The Apostles  
former lamen-  
tation turned  
into a triumph.

We come then to the first part of the Chapter, where-in the Apostle keepes this order. First, hee sets downe a generall proposition of comfort belonging to the iustified man. Secondly, he subioynes a confirmation therof. Thirdly, he explains his reason of confirmation, and fourthly, applicyes it; first by commination of them who walke after the flesh, secondly, by consolation of the godly against the remanents of the flesh, thirdly, by exhortation of both not to walke after the flesh. In the proposition againe set downe, Verse 1. first, he points at the comfort; *Now then there is no condemnation*: secondly, he sets downe a limitation, restraining this comfort; *To them who are in Christ*: thirdly, hee subioynes a clearer declaration of those persons who are in Christ, to wit, *they walk not after the flesh, but after the spirit*.

Verse 1. Now then. This is a relative to his former discourse, and is (as I haue said) a Conclusion inferred vpon that which goeth before. Seeing wee are iustified by Faith in Iesus Christ, and are now no more vnder the Law, but vnder Grace; seeing we are buried with Christ by Baptisme into his death, that like as he was raised from the dead by the glory of his Father, so we also should walke in newnesse of life, having receiued that spirit of Christ, whereby wee fight against the Law of sinne in our members, which rebelleth against the Law of our minde: seeing it is so, we may be sure that the remanent power of sinne in vs, shall never be able to condemne vs.

We see then that these words containe the Apostles gloryng against the remanents of sinne, the sense whereof, in the end of the last Chapter made him burst out in a pitifull lamentation, and cry; *O miserable man, who will deliuere me from the body of this death*, but now considering the certaintie of his deliuernace by Iesus Christ, he reioyceth and triumpheth. Wherein for our first lesson, we marke the diuerstie of dispositions, to which the Children of God are subiect in this life, sometime so full of comfort that they can not containe themselves, but must needs breake forth into glorious

glorious reioycings : at other times so far deieeted in mind, that their ioy is turned into mourning; and this ariseth in them from the variable change of their sight and feeling. The Disciples on mount Tabor, seeing the bright shining glorie of Christ were rauished with ioy, but incontinent when the cloud ouershadowes them, they become afraid. If the Lord let vs feele his mercies, wee are aliuie, but if hee hide his face, *and set our finnes in order before vs*, wee are sore troubled. As the troubles wee haue in this life are not without comforts; *blessed bee God the Father of our Lord Iesus, the Father of mercies, and God of all comfort, who comforts us in all our tribulations*: so our ioy, saith Saint Peter, is not without heauiness, the one arising of the knowledge of that vndeserued inheritance, reserued for vs in heauen: the other of our manifold tentations, to which wee are subiect here vpon earth; it is these vicissitudes and changes which wrought in David such different dispositions, as appeareth in him in the Booke of the Psalmes, and which all the godly may by experience finde in themselues, *Pascimus hic & patimur*: for here we are so nourished with the comforts of God, that we are nurtred with his crosses. It is the Lords dispensation, and we are to reuerence it, resting assured that the peace and ioy which once the Lord hath giuen vs, may be interrupted, but can never vterly be taken from vs, the Lord who will not suffer the rod of the wicked for euer to lie upon the back of the righteous, least they put out their hand to wickednesse, will furre lesse suffer his owne terrours continually oppresse our consciences, least we faint and dispair, though he wound vs, he will binde vs vp againe, after two daies he will reviue vs, and we shall liue in his sight; *Weeping may abide in the Euening, but ioy shall come in the Morning*. The chosen vessell of God shall not alway lament, and cry woe is me, sometime the Lord will put a song of thanksgiving in his mouth, and make him to reioyce, thus *de aduersis & prosperis admirabilis virtute vitam Sanctorum contexuit Deus*. The life of a Christian may bee compared to a webbe, so

Math. 17.2.

Psal. 50. 21.  
The life of a  
Chrifian is a  
mixed webbe,  
wrought of  
trouble and  
comfort.

2 Cor. 1.3.  
1 Pet. 1.3.

Bernard.

Psal. 125.3.

Hose. 6.2

Chriſt. in  
Mat. hom.

meruailously mixed and wouen of comfort and trouble, by the hand of God, that the long thread thereof reaching from the day of our birth to the day of our death, are all of trouble, but the weft interwelded, manifold comforts, and this haue we marked vpon the coherence of the beginning of this Chapter, with the end of the former.

Papist wrongfully collect here, that there is siron, or damnable act in them who are in Christ.

*Aquinas,  
Caetane on  
this place.*

Now in these words it is to be obserued, the Apostle saies not, there is no sinne in them who are in Christ, but he saith, there is no condemnation to them: he hath confessed before that he did the euill which he would not, and that he saw a law in his members rebelling against the law of his minde, but now hee reioyceþ in Christ, that sinne in him is not able to condemne him. It is then a false exposition of these words, which is made by *Caetane* and *Aquinas*: *Nihil est damnabile in illis, qui sunt in Christo, nullus actus quo mereamur damnari*, that in them who are in Christ, there is nothing worthy to be damned, no act that merits damnation: for the Apostle condemnes these motions of sinne, which he found in himselfe, as euill and repugnant to the Law of God: and if the holy Apostle was not ashamed to confess this of himselfe, what blinde presumption is this in them, to exempt themselves, or others from such motions, as are worthy to be damned, wee shall still confess our guiltines, there remaines in vs of our owne which the Lord might condemne, if he would enter into iudgement with vs, and shall so much the more praise his mercie, who hath deliuered vs from condemnation: and further comfort then this the Apostles words do not afford vnto vs, *Salvator anglicus*. There is no iudgement, no sentence to be giuen against them who are in Chrſt. Surely our righteousnesse in this life, confiſts rather in the remission of sinnes, then in the perfection of vertue. *Ne quis sibi, quasi innocens placeat, cum innocent nemo sit, & sc extollendo plus pereat, instruatur & docetur, peccare se quotidie, dum quotidie pro peccatis iubetur orare*, that no man (saith Cyprian) should flatter himselfe, as though he were innocent, when as indeed no man is innocent,

and

*Cyprian  
orat. dom.*

and so by extolling himselfe, should perish so much the more, he is instructed and taught that he sinnes, while as every day hee is commaunded to pray for remission of sins, but this error we shall God willing further improue hereafter.

In the meane time for our comfort let vs consider, that albeit the Lord, when hee iustified vs, might haue vterly destroyed the life of this sinning sinne in vs, yet for waigh-  
ty causes hath he suffered some life thereof to abide in vs  
for a time: the first is, for the exercise of our faith, *Peccata  
quorum reatum Soluit Deus, ne post hanc vitam obsint, ma-  
nere tamen voluit ad certamen fidei;* these sinnes (saith *Au-  
gustine*) the guiltinesse whereof God hath loosed, that they  
should not hurt vs in the life to come, hee will haue to re-  
maine for the exercise of our faith. *No man is crowned, ex-  
cept he strive as he ought,* and therefore the Lord who hath  
prepared for vs a crowne, and hath put vpon vs his com-  
plete armour, hath also suffered some enimies to remaine,  
against whom we may fight, for the tryall of our faith, pa-  
tience and perseveriance, euen as the Cananites were left in  
the Land, that the Lord by them might prove the Israelites,  
whether if or not, they would keepe the way of the Lord  
to walke into it.

Secondly, some life of sinne is left in vs for our instruc-  
tion, that wee may know the better how farre we are ob-  
lieged to Gods mercy, and how excellent is that deliuernce  
which we haue by Iesu Christ. *Nulla quidem est condem-  
natio his qui sunt in Christo, tamen ad humiliandos nos pec-  
catum adhuc patitur vivere in nobis, & graniter nos affigere, ut  
sentiamus, quid gratia nobis praestet, & semper ad illius auxi-  
linm recurramus.* It is true indeed (saith *Bernard*), that there  
is no condemnation to them who are in Christ, yet for our  
humiliation the Lord suffers sinne to liue in vs, and often-  
times afflict vs, that we may know the benefit wee haue by  
Grace, and make our recourse for helpe vnto it continually,  
and indeed, except by experience wee felt how powerfull

Reasons why  
the Lord suf-  
fers sin to re-  
maine in the  
iustified man.

I  
For the exercise  
of our Faith.

*Aug. in Ioan.  
tract. 41.  
2.Tim. 2.5.*

2  
For our instruc-  
tion that we  
may know  
what benefite  
we haue by  
Christ.  
*Bernard.*

sin is of it selfe to ouer rule vs, we could never haue knowne that vile bondage and seruitude of sinne, vnder which wee lay by nature, nor that excellent Grace of Christ, by which we haue gotten deliuernace. And therefore so oft as wee are troubled with our inhabitant corruption, we are to consider, that if the remanents of the old man breed vs such strong and restlesse tentations, how would it tyrannize ouer vs, if it were liuing in the full vigour, & strength thereof? that so we may praise and magnifie that sauing Grace of the Lord Iesus, which hath freed vs from so intollerable a tyrannie.

3  
For the greater  
glory of God,  
and Sathan's  
greater confu-  
sion.

*Ios. 10.23.*

Thirdly, the Lord hath done this for his own greater glory, like vnto those Victors in battaile, who albeit they may, yet will not put all their enimies to the edge of the sword, some of them they take Captiues, and reserues for a while aliue against the day of triumph, to be put then to death, to their greater shame, and the greater honour of their Conquerours. When *Ioshua* had discomfited those five Kings, who made warre against Gibeon, hee would not slay them in the battaile, but inclosed them in a caue, that the battell being ended, he might put them to death in sight of all his people: and then for their further confirmation, hee caused his Captaines and chiefe men of warre, to tread vpon the necks of these Kings, to assure them that after the same manner the Lord shold subdue all the rest of their enimies vnder them. And so our Captaine & mightie conquerour, the Lord Iesus, hath by himselfe obtained vnto vs victorie ouer all our enimies, these Kings which besieged Gibeon are turned to flight, these inordinate affections, which held vs Captiues before, are now by his power captiued of vs, they are closed vp vwithin vs (as in a Caue) vwhere they remaine vwith some life, but restrained of their former libertie and power. And vve rest assured, that when the battaile shall be finished, our Lord Iesus shall altogether spoyle them of their life: *The God of peace shall shortly tread Sathan under our feete: then Goliah being ouercome, his army of the Philistines*

*Rom. 16.20.*

Philistines shall flie, and no inordinate desire shall bee left within vs. Thus wee see how the Lord permits his enimie to liue, and will not (fully) torment him before the time, it is not because he wants power to subdue him, *Sed ut eo magis confundatur*, but that so much the more he may confound him. When as all the warriours of God, aswell those who are to come in the last age of the world, as those who were in the forefront of the battaile, haue foughten against him, and ouercome him, then shall the Lord Iesus put all his enimies vnder his feete. Yea, even now in the very time of the conflict is Sathan wonderfully confounded in this, that notwithstanding the Serpent keepe his sting, yet there is no deadly power in it. This vncircumcised Goliath hath that same sword in his hand, by which he hath slaine many one, the Lord permits him also to strike the Christian man therewith, but hee sees himselfe it is in vaine. O how doth he returne ashamed and confounded, when having gotten leauie to shoot out his sting, and to strike with his accustom'd sword (of sinne) those whom he hateth vnto death, he perceiuies that for all hee can doe, there remaines in them a seed of life which cannot be destroyed?

But that the greatnessse of this benefite which we haue by Iesus Christ, may the better appeare, let vs see what a condemnation this is, from which we are deliuered. In the Scriptures there is ascribed to man a iudging, by which he absolueth or condemneth; there is also ascribed to God a iudging, by which he absolueth or condemneth. As to mans condemnation, we are not exempted from it. Daniel condemned for a Rebell, Joseph condemned for an Adulterer; Job condemned of his friends for an Hypocrit; our Saviour condemned for an Enimie to Caesar; his Disciples condemned and iudged worthy of stripes, stand as so many examples to confirme vs, that vve faint not when vve are condemned of men: yea, vwith the Apostle vve must learne to passe little from mans judgement, and striue in a good conscience to be approued of God, for sure the Lord vwill not pervert

Ciril. catech.

8.

<sup>1</sup> Cor. 15.25

How Sathan is daily confouned in the godly.

Christians are not exempted from the condemnatory sentence of men.

peruert judgement, it is farre from the Judge of all the world to doe vnrighteoufly, hee vvill at the last plead the cause of his Seruants, and bring their righteousnesse to light.

But from the condemnatory sentence of God.

*John. 5.24.*

Three sundry dyats the Lord keeps against the wicked in the proesse of their condementation.

I  
The first is kept against them in the iustice court of their owne Conscience.

*Psal. 50.5.*

This condemnation then, from which vvee are deliuered, is the sentece of God the righteous Judge, by which finding man guiltie of sinne, for sinne hee adiudgeth him vnto eternall damnation, from this all they, who are in Christ are deliuered : *Hee that beleueueth in him who sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* In this condemnation the Lord procedes at three sundry dyats against the wicked. First, hee condemmeth them in the Court of Conscience. Next, in the day of their particular iudgement. Thirdly, in the day of generall iudgement. First, ( I say ) the Lord holdeth a Justice Court against the vvicked in his owne Conscience : *For the Lord iudgeth the righteous, and him that contemneth God every day.* After sinne committed by him, there ariseth in his Conscience accusing thoughtes, and there is a sentence vwithin him, giuen out against him. The Apostle speakes it of Heretikes, one sort of vvicked men, and it is true in them all, they sinne, being damned of their owne selues, *auto-x&tau&gt;toi*, by themselues iudgement is given out against themselves : which sentence albeit every vvicked man doe not marke the voyce of their disordered affections, sometime being so loud, that they heare not the condemnatorie voyce of their Conscience, so clearely as it is pronounced, yet doe they heare as much, as makes them inexcusable, and breedes in them a certaine feare and terror, which is but a fore-runner of a more fearfull iudgement to come, vwhich howsouer in time of their securtie they labour to smoother, and quench by externall delights, yet at the length affection shall bee silenced, and Conscience shall pronounce sentence against them vwith so shrill a voyce, that their deafeest eare shall heare it. This

I haue marked, that vve may learne not to esteeme lightly the Iudgement of our Conscience, but that so oft as vvee are condemned by it, vvee may make our refuge to the throne of Grace to seeke mercy; *For if Conscience condemnre vs, God is greater then the Conscience, and will much more condemne vs.* *Ascendat itaq; homo tribunal mentis sue,* si timeret illud, meminerit, quod oportet eum, ante tribunal Christi exhiberi. Let therefore a man (saith Augustine) goe vp to the tribunall of his owne mind (in time) if he feare it, let him remember that he must be presented before a greater tribunall.

The second dyat of iudgement, which the Lord keepes against the wicked, is in the houre of death, wherein the Lord doth not onely repeat their former sentence of condemnation, and that in a more fearefull and judicall manner, but proceeds also to execution, adiudging their bodies (vntill the day of last judgement) to the prison of the graue, to vnderly that curse pronounced on man for his Apostasie, and condemning their spirits to be banished from the presence of God, and cast into vtter darknesse. Let not therefore the wicked man nourish himselfe in sinne, with a vaine conceit of the delay of iudgement, wherefore wilt thou put farre from thee the euill day? what, suppose the day of generall judgement were not to come for many yeeres, is not the day of thy perticular judgement at hand? vnto which thou shalt be drawne sodainely, and perforce in the midst of thy deceiving imaginations, thou shalt bee taken away in an houre wherein thou thought not to dye, more miserable than that rich glutton, who hauing stored his head with false conclusions, dreaming of many dayes to come, when he had not one, was that same day taken away to judgement. And this shall moue vs the more, if we doe remember, that such as we are in the day of death, such shall we bee found in the day of judgement. *In quo enim quemq; invenerit sibi nouissimus dies, in hoc cum comprehendet munus nouissimus dies, quia qualis in die isto quisque moritur, talis*

*I Joh. 3.20.*

*Aug. hom. 50*

<sup>2</sup>  
The second is  
kept against  
them in the  
houre of death.

*Aug. epist.  
ad Hejych.*

*in die illo iudicabitur, and euery man in the last day shall be judged to bee such, as hee is when hee dyeth.* It would wa-ken vs all more carefully to thinke vpon our end, that so we might prepare our selues for this second dyat of iudge-ment.

<sup>3</sup>  
The third dyat  
shall bee kept  
against them  
in the day of  
generall iudge-  
ment.

*Dan. 12.6.*

*Reuel. 10.8.*

This iudgment  
shall proceede,  
by the booke  
of Law, and  
Conscience.

*Psal. 19.9.*

How the wic-  
ked shall bee  
convicted by  
the booke of  
the Law.

But the third dyat of iudgement shall be most fearefull, when all the wicked being gathered together in one shall bee condemned, in that high and supreame court of iustice, which the Lord shall hold vpon all that ever tooke life, then shall the full measure of the wrath of God bee powred vpon all those who are not in Christ Iesus, both in soule and body, they shall bee punished with euerlasting perdition. This iudgement shall bee most equitabile, for when that *Ancient of dayes*, shal sit downe vpon his white throne, before whose face heauen and earth shall flee away, and when the Sea, and the Earth, hath rendred vp their dead, then the booke shall bee opened, according to which hee shall proceede vnto iudgement. And the booke are two, the booke of the law, which sheweth to a man what he shoulde doe; and the booke of Conscience, which sheweth him what hee hath done; by those shall the wicked man bee judged, and hee shall not bee able to make exception against any of them: against the booke of the law, hee shall bee able to speake nothing, for the Commandements of the Lord are pure, and righteous altogether. And as to the booke of con-science, thou canst not denye it, the Lord shall not judge thee by an other mans conscience, but by thine owne; that booke thou hast had it alway in thine owne keeping, who then could falsifie it? neither is any thing written in it of things thou hast done, but that which thine owne hand hath written, how then canst thou make any exception against it?

Thus the booke being opened, the iudgement shall proceede in this manner. The Law shall pleade for trans-gression of her precepts, requiring that the wicked may be put to death, for their most vnreasonable disobedience, her commandements

commandements for number being but ten, and so not burdenable to the memories; for vnderstanding plaine, written in the hart of euery man; for equitie not contradictable, for the Law craueth nothing of man, but that which by the holinesse of his nature receiued by Creation, hee was able to performe, neither doth the law command any thing profitable to God, vwho gaue it, but vnto man, who received it. And for holinesse every precept of the law, when God proclaymed it on mount Sinai, was assisted with a thousand of his Saints, as witnessses of the holinesse therof: all these circumstances doe aggrauate the waight of that judgement which the law shall giue out against the transgrefsors thereof. Then from the Law judgement shall proceede to Conscience, and Conscience shall witnesse against them of their transgresions against every precept of the law; wherein they shall be so cleerely conuinced, that their particular sinnes with the circumstances thereof, time, and place, though now they haue cast them behind their backs, shall then be set in order before them; and so iustly euery manner of way shall judgement goe out against them. *Eliphaz spoke it falslie to Job, thy owne mouth and not I condemnes thee, but most iustly shall the ruler of the world lay it vpon the wicked, out of thy owne mouth I judge thee, O thou exill and unfaidfull servant, the voyce of thine own conscience, and no other shall condemne thee.*

And as this condemnation will bee most righteous, so shall it bee also most fearefull, not onely in regard of the manner of the Lords proceeding in that last judgement, but chieflie in regard of that irrevocable sentence of damnation, which shall be executed without delay. The Law was ginen with Thunders and Lightnings, and a thicke cloud vpon the mount, with an exceeding loude sound of the Trumpet, so that all the people were afraide; yea so terrible was the sight, that *Moses said I feare, and quake.* The lawes of mighty Monarchs are executed with greater terror, then they are proclaymed; what then shall we looke for,

How they shal  
be conuicted  
by the booke  
of conscience.

*Iob. 15.6.*

*Luk. 19.22.*

This judgment  
shall also bee  
most terrible.

*Exod. 19.16.*

*Moses trem-  
bled for feare  
at the giuing of  
the Law, what  
will the wic-  
doe at the exe-  
cution thereof?*

Reuel.6.14.

for, when the God of glory shall appeare, to judge the world according to his law : the Heauens shall passe away with a noyse, the Elements shall melt with heate, the Earth with the workes which are therein shall be burnt vp, the Archangell shall blow a Trumpet, at the voyce whereof the dead shall rise. If Moses the seruant of the Lord quaked to heare the first Trumpet, how shall the wicked, condemned in their owne conscience tremble, and quake to heare the second ? Then shall the Kings of the Earth, and the great men, and the rich men, and the chiefe Captaines, and the mightie men, bide themselves in the Dennes, and among the rockes of the Mountaines : (for what strength is there in man, who is but stubble, to stand before a consuming fire?) and or euer their doome bee giuen out, they shall crye Mountaines and Rockes fall upon vs, and bide vs from the presence of him that sitteth on the Throne, but when they shall heare that fearefull sentence, depart from me yee cursed into everlasting fire, prepared for the Diuell and his Angels : O how shall the terror thereof confound their spirits, and presse them downe to the bottome of hell. O fearefull sentence ! (depart from me) what shall the creature doe, when the Creator in his wrath commaunds it to depart, and by his power banishes it from his presence ? O man wilt thou consider in time, vwho shall receive thee when God casts thee out from his face; or who shall pittie and bee able to comfort thee, when God shal persecute thee with his wrath? assure thy selfe: euery creature shall refuse her comfort to thee; if a drop of colde water might bee a reliese vnto thee thou shalt not get it. Happie therefore are they vwho in time resolues themselues vith Peter, Lord whether away shall wee goe from thee, thou hast the wordes of eternall life.

Mat.25.41.

For they who doe now goe a whoring from the LORD, wandring after lying vanities, shall in that day receiuue this for a recompence of their error, goe to the Gods whom yee haue serued. Your whole life was but a turning backe from mee, now therefore depart from mee, and whether ? into fire, and

Remembrance  
of this last iudg-  
ment is a prefer-  
uatior against  
sinne.

Math.10.

Iud.10.14.  
Mat.25.41.

and what fire? everlastinge fire, and with whom? with the Devil and his Angels: thou hast forsaken mee, thou hast followed them, goe thy way with them, a companion of their torment. O fearefull sentence! que cum ita sint bene nobiscum ageretur, si iam nunc sic nos peniteret super malis nostris, quomodo tunc sine ullo remedio penitebit. It were good therefore sayes Augustine, if now all men could so repent of their sinnes, as it is certaine in that day they shall repent without any remedie, for then the wicked vwill shew teares abundantly, but they shall bee fruitlesse.

And if yet all this cannot waken thee to goe to the Lord Iesus vpon the feete of faith and repenteance, that in him thou mayest bee deliuering from this fearefull damnation, yet remember that seeing this iudgement is supreame and the last, from which will bee no recalling, most foolish art thou, if in time thou doe not foresee and prouide, how thou mayest stand in it. Now if thy conscience condemne thee, thou may get if thou seeke absolution in Christ, but in that day if the Lord condemne thee, thou shalt never be absoluued; the day before the Trumpet sound, mercy shall bee preached to the penitent and beleeuers by the Gospell, but from the time that once the sentence is giuen out, there shall never bee more offering af mercy; the doore shall be closed, though the wicked cry for mercy, and vwith Euan seeke the bleſſing vwith many teares, yet shall they never finde it.

Of all this novv it is evident, vwhat an exellent benefit wee haue by Iesus Christ, in that vve are delivered from this threefold condemnation. For first being iustified by faith vve haue peace vwith God in our consciences, that holy spirit of adoption testifying vnto vs that our finnes are forgiuen vs: whereof arises in our heart an unspeakable and glorious ioy, which ioy notwithstanding cannot be full nor perfect vntill the former sentence of our absolution be also pronounced, in the other two iudgements, that in the houre of death wee heare that joyfull sentence, Come to mee thow faithfull

Augustine.

The day before the last judgement  
Mercy shall be  
offered, but  
none after it.

By Christ wee  
haue deliueraunce  
from this three  
fold condemna  
nation.

Mat. 25.21.

*Mark. 23. 43.  
Mar. 25. 34.*

Yet our peace  
and ioy are not  
perfect in this  
life, and why.

*1. Ioh. 3. 20.*

*Aug. in Ioan.  
tract. 42.*

A great com-  
fort, that the  
Christian  
knowes before  
hand the sen-  
tence to be  
pronounced  
upon him.

faithfull servant, &c. This night thou shalt be with mee in pa-  
radise. Come and inherit the kingdome prepared for you. Till  
then our peace is not alway without perturbation, our ioy  
not without heauinesse, nor our confidence without feare,  
yea, in our best estate we liue vnder expectation of a better:  
For the judgement of conscience, suppose it be diuine, yet  
it is not supreme nor absolutely perfect, because the light-  
vvee haue to informe conscience is but in part. If thy con-  
science be euill and accuse thee, it cannot accuse thee of all  
the euill which is in thee, for, if our conscience condemne vs,  
*God is greater then our conscience, and will much more con-  
demne. Deus scit in nobis, quod ipsi nescimus.* God knoweth  
that in vs, which we know not our selues. And if thy con-  
science be good, and excuse thee, yet can it not beare record  
of all the good, which God by the Spirit of Grace hath  
wrought in thee. And therefore for our comfort may wee  
turne that sentence, if our conscience excuse vs, God is grea-  
ter then our conscience, and will much more excuse vs. And  
hereof it commeth, that our conscience can neither have per-  
fession nor perpetuall rest in this life, because (as is said) it de-  
pendeth and looketh alwayes for that supreme and absolu-  
tory sentence of the highest Indicator: yet so much assur-  
ance haue wee, and that vpon most certaine grounds,  
(wherof we will speake God willing, hereafter) as makes vs  
in our greatest tribulations to reioyce, vnder the hope of the  
glorie of God.

And herein hath the Lord magnified his meruailous  
mercyes towards vs, in that he hath not onely set vs free  
from condemnation, but hath also forewarned vs, before we  
come to judgement, that we shall not be condemned. Yea,  
so tender a regard hath the Lord of vs, that in his last and  
supreme Court, sentence of absolution shall first be pro-  
nounced vpon his children, before that sentence of condem-  
nation be giuen out against the reprobate, that the Godly  
finding themselues in surety, should not be discouraged to  
heare the fearful reiection of the wicked. Let vs not therfore  
be

be afraid, when so it shall please the Lord to remoue vs out of this earthly Tabernacle, seeing that before eare we goe, wee know our sentence, Pharaoh his Buter was not afraid to goe before his iudge, because Joseph foretold him that he should be restored to his office; and may not we with greater boldnesse, go before our king, seeing we are forewarne that hee will restore vs vnto a more happy estat, then that which we lost in ~~Adam~~.

This haue we spoken of the glorious deliueraunce which the iustified man hath in Iesus Christ: our best knowledge is but in a part, and we are not able to speake of these mercies of our God according to their excellencie, *The Lord is able to doe vnto vs above all that we can aske or thinke*: The Christian may looke for much more to bee gisen him through Christ, then any thing that euer he heard, or hath conceiued in his owne minde. When *Lot* was compelled to go out of Sodome by the Angels (he considerid not how mercifull the Lord was vnto him) and therefore lingered, and prolonged the time, but being threat out of Sodome by the Angell, and set vpon the mountaine which the Lord had assigned to him for a place of refuge vnto him, then no doubt considering the greatnessse of that iudgement which the Lord had executed vpon Sodome, the smoke whereof we may wel thinke he saw with *Abrahams* the next mornynge, mounting vp like the smoke of a Furnace, then no doubt, he was moued in his heart to magnifie the Lords mercy toward him, and if in *Zoar*, where he was still in feare, he acknowledged that his life had beeene precious in their eyes who were sent to deliuere him, much more may wee thinke he was thankfull (at the first) on the mountaine, when hee saw their fearefull confusione, and his meritaous preferuacion. It is cuen so with vs, wee are yet in Sodome, which shortly will be burnt vp with fire, the Lord doth daily send his Angels to vs, warning vs to escape for our life, but alas, we prolong the time, we delay to turne to the Lord, loath we are to goe out of Sodome, and all because we know not

But how glorious this deliueraunce is, we shall best know vpon whiche we shall be set on mount Sion.

(with the Apostle) the *terroure of that day*, but surely when the Lord shall set vs on mount Sion among those thousands which follow the Lambe, and we shall see the smoake of the damned ascending continually; when we shall stand at the right hand of the Lord Iesus, and shall heare that fearefull sentence pronounced on the wicked, and see the speeche and terrible execution thereof, the earth opening incontinent to swallow them, then shall we perfectly know, how greatly the Lord hath magnisid his mercies towards vs, in deliuering vs from so fearefull a condemnation.

*How miserable  
are they who  
are not in  
Christ?*

Deliuerance by Christ pertains not vnto al men onely to them who are of the houehold of Faith.

Last of all, as this is the happy estate of them who are in Christ, that now there is no condemnation for them, so is it the contrary miserable estate of the damned, doe what they will, every action of their life makes out the processe of their most iust condemnation, for to the vncleane all things are vncleane, yea, euen their consciences are defiled, and their prayer is abominable and turned into sinne, but thanks be to God through Iesus Christ, who hath deliuered vs from this most vnhappie condition,

*To them who are in Christ.* Albeit the former mentioned deliuernace from the wrath to come, be most comfortable, yet this which is subioyned should waken every man to take heed vnto himselfe when we heare that this deliuernace is limited and restrained onely to them who are in Christ. It is true that by the offence of one man the fault came on all to condamnation, but by the obedience of one all are not made righteous, onely they who receive the abundance of grace, and gift of righteousness shall reigne in life through one Iesus Christ. As therfore we haue receiued within our selues by nature the sentence of death, knowing that we are borne heires of the wrath of God by disobedience, so wisdome craues, that we never rest nor suffer our eies to sleepe, nor our eye-lids to slumber, but that wee should recount our former sinnes in the bitternesse of our heart, and water our couch with teares in the night, and call vpon the Lord without ceasing in the day, continually, vntill we finde that

that we are translated from darknesse to light, taken out of nature and planted in Christ, and that first sentence of absolution be pronounced to our conscience by the spirit of adoption, *goe thy way, thy saines are forgiuen thee.* For the Apostle weth here this limitation of the comfort to certain persons, thereby to declare, that it appertaines not vnto the remnant of the world. When the originall world was ouerwhelmed with waters, none were sauued but such as were in the Arke : when Sodome was burnt with fire, none were sauued but those of the familie of Lot : when Iericho was destroyed, none were preserued but such as were in the Familie of Rahab, all these are figures shadowing vnto vs, that when the Lord shall come to cut dawne the wicked with the sword or hooke of his iustice, to cast them for ever into the wine-presse of his wrath, saluation shall belong onely to those who are of the housshould of faith, even that whole familie whereof God in Iesus Christ is the Father, which number is indeede exceeding small, if they bee compared with the remnant and great multitude of the world, therefore let not their euill example deceiue vs, but remembryng the kingdome of beauen suffer's violence, let vs cast away thele burdens and impediments, specially this sinne which hangs eth so fast on, that we may enter in time into the arke of God, and Familie of Rahab, that so yvce may bee sauued.

Wee haue here then first to obserue a certaine distinction of mankinde, whereof some are in Christ, these are vessels of honour reserved to mercy, others out of Christ, and these are vessels of dishonour, ordained vnto wrath. This distinction is first made in God his secret counsell, electing some, and leauing others according to the good pleasure of his will, and this is onely knowne vnto himselfe. It begins first to be manifest, when the Lord by effectual calling seperates his Elect from the children of wrath and disobedience, and then it is knowne, but properly and truely of those onely, who are effectually called, for that new name, which

Mat. 9. 2.

As none were  
saued without  
the arke, the fa-  
milie of Lot, &  
house of Rahab.  
Gen. 7. 33.  
Gen. 19. 16.  
Iosb. 2.

Mat. 11. 12.  
Heb. 12. 2.  
confirmyng  
two docto-  
rall lynes  
A threefold di-  
stinction of  
mankinde.

I  
Made in God  
his eternall  
counsaile.

2  
Made in this  
life by effectual  
calling, of those  
who are chosen  
Rencl. 3. 3. 2.

3

Shall bee made  
most manifest  
in the day of  
generall judge-  
ment.

the Lord giueth, none knowes but they who haue received it. By the judgement of charitic confirmed by the seene effects of grace in another, thou may conclude that hee is called, but by assurance of Faith thou may onely bee certaine of thine owne particular saluation. But this distinction shall be most cleerely manifested in the last day, when the Lord shall gather all the children of his good will together, at the right hand of Iesus Christ, then shall he declare vnto all the world, who they are that are his, the wicked shall see the righteous and be vexed with horrible feare when they shall see, that such as they had in derision, haue their portion among the Saints. Let it not therefore be sufficient vnto vs. That out of the generall masse of mankinde we are gathered to the fellowship of the Church visible, but let vs examine how we are in the barne floore of the Lord Iesus, whether as chaffe or corne, for a day of winnowing will assuredly come, wherein the Lord shall gather his good corne into his garner, and the chaffe shall be cast out into vnquenchable fire.

If we seek comfort of deliu-  
rance from the  
wrath to come,  
we must goe  
out of our selues  
and seeke it in  
Christ.

It is againe to be marked that the Apostle hauing found in himselfe matter of death, which he humbly confessed in the end of the last Chapter, doth now goe out of himselfe, and rest in Iesus Christ before he can finde any comfort through deliurance from death, teaching vs, that if wee seeke comfort, we must goe out of our selues, and seeke it in Christ. Surely a great cause of these manifold doubtings, feares and vnquietnesse of minde, wherewith the godly are often troubled, is that they seek in themselves grounds and warrants of their saluation, as though the Lord could not saue them, vnlesse there be in them such a disposition, as in every point should be. This is one of Sathan's subtile stratagems, to draw thee from Christ and make thee to rest vpon thy selfe, if once he obtaine this at thy hands, and thou suffer that Serpent to creep in betweene thee and thy surety, and diuert thy heart from reposing stedfastly vpon Christ, that not content to seeke supplement of thy wants in him thou

thou seeke perfection in thy selfe, it shall bee an easie thing vnto thy aduersarie to disquiet thee, and shake thee too and fro, like a reede shakēn with the windē, with distrustfull cogitations.

I confess indeede, it is most needfull vnto saluation, that thou finde in thy selfe the infallible signes and tokens of thy effectuall calling and ingrafting in Christ, but to thinke that because thou findest them not in perfection, or findest beside them a remenant sinfull corruption of thy nature, that therefore thou canst not bee saved, is as moch, as to thinke thou canst not bee saved, vntesse thou bee thine owne Sauiour. Learne therefore from the holy Apostle, that how euer in thy selfe thou bee worthie to dye, yet giue this glory to Iesus Christ, that he is thy Sauiour, be strong in him, keepe thy consideration and confidence vpon him. If Sathan charge thee with thy sinnes, flye thou to Chrits merits, if hee obiect to thee thine euill actions, remember thou Chrits innocent sufferings, and for every thing wherwith hee can charge thee, goe thou to Iesus thy aduocate, to bee answerable for thee. So did Bernard, who in the howre of his death, being presented (as hee thought) before the Lords tribunall, & sharply accused by his aduersarie for his sinnes, he goes out of himselfe and runnes to Christ. I graunt indeede, foyes hee, that (as thou obiectest vnto mee) I am vnworthie, and by no deedes of mine can I merit eternall life, yet I know that the Lord Iesus hath a double right to the kingdome of heaven, one by heritage, and another by conquest, the first is sufficient for himselfe, the second for mee, *ex cuius dono iure ibid mibi vendicans, non confundor.* And indeede except it had beeene to give it to poore penitent and beleevung sinners, what needed our blessed Sauiour to haue conquered that kingdome, which was his owne before by heritage, thus are wee onely sure when we cast the anchor of our soules within the vaile vpon that Rocke, which is higher then wee, Jesus Christ.

Yet wee must finde in our selues infallible markes of Saluation.

A notable com  
fort arising of  
Chrits two-  
fold right to  
the kingdome.

Bernard.

The Apostle excludes not himselfe from that naturall miserie wherinto others are subiect.

Neither excludes hee others from that mercy which hee himselfe hath received.

*1 Tim. 2.15.  
2.Tim.4.8.*

Naturalists blinded with presumption do far otherwise.

*To them that are in Christ.* The Apostle you see changethe manner of his speach : when hee spake of the power of sinne remayning in our nature, he spake of it in his owne person, but when hee speakes of our deliuernace by Iesus Christ, he speakes of it in the person of others. Thus the Apostle by an holy wisedome doth order his speach for the comfort of the children of GOD, for least that other weake christians might bee discouraged by reason of their sinnes, hee speakes of remanent sinfull corruption in his owne person, to declare that none, no, not the holy Apostles are exempted from it. Of deliuernace againe he speaks in the person of others, least any should thinke that the grace of Christ were restrained onely to such singular persons, as holy Apostles, & were not also extended to others. Commonly these who are of such a tender Conscience, makes exception of themselues, as if the comfort of other christians belonged not to them; the Apostle therefore includes within the communion of this benefit, all vvhosoever, Pastors, people, learned, vnlearned, poore, rich, weake and strong, prouiding that they bee in Iesus Christ. Men who are truely godly, in the matter of misery chiefly contemne themselves, therefore the Apostle calleth himselfe the chife of all sinners, but they never exclude others from the same communion of mercie, I know sayes the Apostle that there is layd up for mee a crowne of glory, and not onely for mee, but for all them who loue the second appearing of the Lord Iesus.

It is farre otherwise with natural men, blinded with presumption, they extoll their owne righteousnesse aboue others, &c in their conceit with the proud Pharisee, condemneth every other man as a greater sinner than himselfe; they carrie in their bagge two measures, by the one they take to themselves, making much of the smallest good which is in them, by the other they giue, setting that by for light, which is most excellent in another. Our Sauiour properly expresses their corrupt iudgement, when hee compares it to the light of the eye, which can see any other thing better than it selfe,

selfe, and can espye a meate sooner in another, than a beame in it selfe. After this manner hypocrites looke out, curiosi ad cognoscendum vitam alienam, desidiosi ad corrigendum suam, curious searchers of the life of others, carelesse correctors of their owne. Mens peracute perficiens alienos errores, tarda est ad proprios cognoscendos defectus, the minde that sharply lookes to the faults of others, doth but slowly consider her owne defects : but let vs learne by the precept of our blessed Sauiour, and practise of this holy Apostle, rather to looke to our selues, searching out our owne sins, then neglecting our selues to prattle vainely of the sinnes of other men.

*That are in Christ.* But now to come to the matter. The spirit of God in holy Scripture expresses our vniōn with Christ, by five sundry similitudes : first by a marriage, wherein Christ is the husband, and we the spouses. Secondly, by a body, whereof Christ is the head, and wee the members. Thirdly, by a building or house, wherein Christ is the foundation or ground stone, and wee the vpper building vpon him. Fourthly, by the similitude of ingraffing, wherein Christ is compared to the Vine, and wee to the branches grafted into him. Lastly, by the similitude of feeding, wherein Christ is compared to the foode, and wee to the bodie which is nourished.

As for the similitude of Marriage, the strongest bands of coniunction that euer was betweene two creatures, was betwene Adam and Eue, for Eue was his Wife, his Sister, and his Daughter : his Wife being ioyned with him in marriage by God, she became one flesh with him : she was his Sister, made immediately by the hand of that same Father who made Adam, and that without Adams helpe : shee was also his Daughter, for of him shee was made, bone of his bone, and flesh of his flesh. All these wayes are we alayd vnto Iesus Christ; we are his spouse in respect of that mutuall contract and covenant which is betwene vs, he hath marryed vs to himselfe in righteousness, iudgement, mercy, and compassion. We are his Sonnes and Daughters in respect

Aug. confes.  
lib. 10.  
Basil. bexam.  
hom. 9.

Our vniōn  
with Christ ex-  
preſſed by five  
ſimilitudes in  
holy scripture.

As Eue was to  
Adam, his wife  
his Sister, and  
his Daughter,  
so are we vnto  
Christ.

of regeneration, which is our new creation : we are also his brethren and sisters in respect of the spirit of adoption, by whom we acknowledge God the father of our Lord Iesus Christ to be our father, also in him, and his sonne Iesus to be our elder brother.

Yet is our alliance with Christ so neere, that all these whereof we haue spoken can not expresse it, and therefore ye shall finde, that there is not a way, by which in nature two things are made one, but from it the spirit of God borrowes similitudes to declare how Christ and we are one in him; as the branch in the tree, we are of him, as *Ene* was of *Adam*, we are of him; as the house is built on the foundation, we are one with him, and that many manner of wayes, one with him as brother with brother, as husband and wife, as the body, and the head, as meat and that which is nourished, what meruaile then considering all these, that the Apostle with boldnes breakes out in this glorious triumph, *there is no condemnation to them who are in Christ*, seeing woote is him, as branches in the tree, it is not possible that we can wither or decay for want of the sap of Grace, so long as he doth retaine it, and that shall be for euer : seeing we are built on him like an house vpon a sure foundation, what storne can ouerblow vs, let the winde rise, and the raine fall, wee shall not be ouerthrowne, because wee are the building of God standing vpon a sure foundation, seeing wee are his spouse, who can haue action against vs, our debts fall to be payd by our husband, he liueth to make answere for vs : seeing we are his conquered inheritance, who will take vs out of his hand, *My sheep can no man take out of my hand* (saith our blessed Sauour.) Most happy then, and sure is the estate of all those, who are in Christ Iesus.

But leauing other similitudes, let vs consider that this phrase to be in Christ, is borrowed from planting or ingrafting. Our Sauour vses this same similitude, *John. 15.* And in it we haue these things to consider. First, who is the stock, or root: secondly, who are the grafts or branches ingrafted : thirdly,

*Ioh. 10. 28.*

In the similitude of ingrafting four things considered.

thirdly, what is the manner of the ingrafting : fourthly, some comforts and instructions arising hereof.

The root or stocke whereinto this ingrafting is made, is Iesus Christ, called by himselfe *the true Vine*: by the Apostles, *the true Olive*: by the Prophets, *the roote of Iesse*, and *the righteous branch*, this roote that great husbandman the eternall God prepared to be as a stocke of life, wherein he ingrafts all of Adams lost posteritie, whom he hath concluded to saue, to the praise of the glory of his mercie. After that in the fulnes of time God hath sent him into the world, clad with our nature, and he hath done the work for which he came, the Lord laid him in the graue, and as it were set him in the graue, but at once like a liuely roote hee sprang vp, and rested not till his branches spred to the vttermost ends of the earth, and till his top mounted vp vnto heauen, for there now he sits and raignes in life, whobeore was humbled to death.

The branches or graftes ingrafted in him are of two sorts: first, all the members of the Church visible, who by externall Baptisme are entred to a profession of Christ, baptised with water, but not with the holy Ghost, this kinde of ingrafting will suffer a cutting off, if thou continue not in his bountifullnesse, thou shalt also be cut off. For they haue not the sap of grace ministred to them from the stocke of life; but are as dead trees, hauing leaues without fruit, they haue a shew of Godlinesse, but haue denied the power thereof, these are no better then *Esan*, who lay in the same wombe with *Iacob*, borne and brought vp in the same Family of *Isaac*, which was the Church of God, marked also with the same sacrament of Circumcision, *Nam sicut ille ex legitima matre natus gratiam superbe spresuit, & reprobatus est, ita qui in vera Ecclesia baptizantur, & gratiam Dei non amplectuntur, cum Esauo rejiciuntur*. For as hee being borne of a lawfull Mother, proudly despised Grace, and was cast off, so they who are baptised in the true Church of God, and embrace not the grace of God, shall be rejected with *Esan*, neither

1  
The stock or  
roote.  
*John. 15. 1.*  
*Rom. 11. 17*  
*Isaiah. 11. 1.*

2  
The branches  
whereof some  
are only exter-  
nally ingrafted  
these may be  
cut off.  
*Rom. 11. 22*  
*2 Tim. 3. 5.*

Aug. de bap.  
cont. Donatist  
lib. 10. cap. 10

Others inter-  
nally ingrafted,  
and to these be-  
longs this com-  
fort.

*Gal.2.20.*

3  
The manner of  
the ingrafting,  
it is made by  
the word and  
spirit.

Distance of  
place staines not  
our vniōn with  
him.

neyther shall it auaile them, that by an externall kinde of ingrafting, they haue beeene adioyned to the fellowship of the vissible Church.

The other sort,are they who beside the outward ingrafting whereof we haue spoken, are also inwardly grafted by the holy Ghost in Iesus Christ, in such sort that Christ is in them, and they in Christ, and can say with the Apostle, *Now I liue, yet not I any more, but Christ Iesus lieth in me;* these haue in them that same minde which was in Iesu, the onely sure argument of our spirituall vnyon with him, for if any man haue not the spirit of Christ, the same is not his, and they who are quickned and ruled by this spirit, are assuredly his.

As for the manner of the ingrafting, it is spiritual, wrought by the holy Ghost, who creating faith in our heart by hearing of the Gospell, makes vs to goe out of our selues, & transfeare in Christum, & so to relie vpon him, that by his light we are illuminated, by his spirit we are quickned, by the continuall furniture of his grace we perseuer, and increase in spirituall strength; in a word, so we liue that in our selues we dye. Every lampe of the golden candlestickke hath his owne pipe, through which these two olives, that stand with the ruler of the whole world emptie themselues into the gold, that is every member of the Church of Christ, receiuēs grace from that fulnesse of Grace which is in him, through the secret conduits of the spirit, whereby he caufeth vs to grow, and preseruēt our soules in life.

Though he be in heauen and we on earth, no distance of place can stay this vniōn, for seeing the members of the body howsoeuer scattered through sundry parts of the world, so farre that many of them haue never seene others in the face, are notwithstanding knit together by the band of one spirit, into one holy coniunction, why shoulde it bee denied, but that the head and members of this mysticall body, are also one by the same Spirit? suppose the head be in heauen, and the members on earth, or what need is there

to enforce for effecting of this vnuion, such a corporall presence of Christ in the Sacrament, as cannot stand with the truth of Gods word?

Now the comforts that ariseth vnto vs of our communion with Christ are exceeding great, for first we haue with him a communion of natures, hee hath taken vpon him ours, and hath communicated his nature vnto vs. Of the first (after a sort) all mankinde may glory, forasmuch as Christ tooke not on the nature of Angels, but the nature of man, yet if there bee no more, the comfort is small, yea the condemnation of man is the greater that the Lord Iesus came vnto man, in mans nature, and man would not receiue him. But as for the godly, let them reioyce in this, that the Lord Iesus hath not onely assumed our nature, but also made vs *pertakers of the divine nature*, before hee assumed our nature, hee sanctified it, and now hauing by his owne spirit ioyned vs to himselfe, wee may bee out of doubt hee shall not cease till he hath fully sanctified vs.

It is a notable comfort that the worke of our perfect sanctification is not left vnto vs to doe, the Lord Iefus hath taken it into his owne hand to perorme it, what then shall hinder it, *I am perswaded that hee who hath begunne this good worke in you, will perorme it against the day of Iesus Christ.* Hee who at his pleasure turned water into Wine; hee who made the bitter vvaters to become sweet; hee who makes the wildernes a fruitfull land, and the barren woman to become the mother of many children; in a word, hee who calles things which are not, and causeth them to bee, is hee not able to make sinners become Saints? or shall hee not perfect that worke of the new creation which hee hath begunne in vs? As for man he may beget children but cannot renew their nature; he may marrie a Wife, but cannot change her conditions, no more than *Moses, qui Æthiopiam duxit sed non potuit ethiopisse mutare colorem:* who married an Æthiopian woman, but could not change her colour. But the Lord Iesus hath so loued his Church, that hee shall make

4  
Comforts arising of this our vnuion with Christ.

1  
Communion of Natures.

2 Pet. 1. 4.

A notable comfort, the Lord who sanctified our nature that he might assume it, will also sanctifie vs seeing hee hath vniited vs to himselfe.

Phil. 1. 6.

Ber. serm. de mutatione aquae in vinū.

*Ephe. 5.27.**Ezech. 16.6.*

A fortresse against infidelities, wee haue  
seen the one, Christ made  
like vs, let vs be  
leeue the other we shall be like  
hum.

*Chriſt. in  
Mat. hom. 2.*

2.  
By our vniōn  
with Christ  
we haue com-  
munion of  
goods.

it to himselfe a glorious Church, not hauing spot or wrinkle. He found vs polluted in our owne blood, naked and bare, but hee hath washed vs with the water of regeneration, hee hath annoynted vs with his oyle, and couered our filthie nakednes with his excellent ornaments, and by his spirit of grace hee changes vs from glory to glory into his owne image.

Let this be vnto thee (O man of God) a fortresse against thine infidelities, by that part which thou seest already done, learne to beleue that which yet is vndone. Is God become man? hath the God of glory appeared in the shape of a servant? hath hee beeene crucified, dead, and buried in thy nature? be thou strengthned in Faith, giue glory vnto God, thinke it not impossible that the Lord can make thee, who is but the sonne of man, the sonne of God, that of a servant hee can make thee a freeman, that from the graue hee is able to raise thee vnto glory, and cloath thee who art mortall and corruptible, with the garments of incorruptibilitie and immortalitie. It is a harder thing (faith Chriſtostom) in our iudgement that God should become man, than that man should bee made the sonne of God, *cum ergo audieris quod filius Dei factus sit filius Ada, & filius Abraha, dubitare iam deince quod & tu qui es filius Ada, futurus sis filius Dei.* A notable prop for our weake Faith; wee see it that the sonne of God is become the sonne of Adam, and the sonne of Abraham, why then will wee distrust, that we who are the sonnes of Adam shall also be made the sonnes of God?

Secondly, wee haue in Iesus Christ a communion of goods, hee hath taken vpon him our sinnes, and the punishment thereof, *hee was wounded for our transgressions, and the chastisement of our peace was layd upon him,* and hath againe communicated to vs his righteouſnes and life; hee hath not only giuen to vs himselfe for our Saviour, but also whatsoeuer is his wee may challenge as ours, by his owne free gift. As the body vwhich is ſencaleſſe in it ſelſe, enioyes the benefit of ſences in the head, & reioyces therein as in her owne, ſo vve by our vniōn with Christ, enioy as ours all that is his, though

though in our selues vve haue no light, nor life, nor righteounesse, by which we may stand before God, yet in him vve haue all these. In the corporall marriage there is a communion of goods, so long as the one is rich the other can not bee poore, how much more houlds this true in the spirituall marriage, seeing *the Lord is our Shepheard what then shall we want?* the Lord Iesus who is rich vnto all that calleth vpon him is our husband, *ipse nobis factus est omnia*, he himselfe vnto vs is become all things, hee is a propitiatiōn for our sinnes, hee is the light by vvhom vve are translated from darknesse, hee is life to quicken vs that were dead in trespasses, hee is the way wherein we must walke, hee is the doore, by vvhich we must enter, hee is the garment which we must put on, hee is the foode wherewpon vve must liue, all these and many moe names (faith *Cyrill*) are attributed to Christ, to assure vs though in our selues wee bee voide of all good, yet in him we shall bee enriched vwith all spirituall graces needfull for vs.

And thirdly wee haue by our vnion vwith Christ, a communion of estates, hee is touched with a compassione of all our infirmities, *in all their troubles bee was troubled, bee that touches you touches the apple of mine eye.* In our naturall body (faith the Apostle) *if one member suffer, all suffers with it,* much more is it so in the spirituall: if the foot in the naturall body be trod vpon, the head complaines why hurt you me? as if the iniurie were done vnto it, but this feeling is far more lively in the mysticall body, if Saul persecute the members in Daimascus, the head in heauen shall cry *Saul, Saul why persecutest thou mee?* Oh that on the other part we vvere so lively and feeling members vnder our head, that every prejudice to the glory of God done by man, might grieve vs more than if it vvere done vnto our selues. Such was *Dan-sids* feeling affection, that he protesteth the rebuke of them vwho rebuked the Lord fell vpon him. *Mine eyes (saith he) gush out rivers of teares, when I see how the wicked will not keepe thy law.* But alas the want of this sympathie with the head,

Wee who haue  
no good of our  
owne enjoy all  
good in our  
head.

*Psal. 23.1.*

3

By our vnion  
with Christ we  
haue a commu-  
nion of estates.

*Zech. 2.8.*

*1 Cor. 12.26*  
*Aug. ser. 49.*

*Act. 9.4.*

*Psal. 119.*

By our vnioun  
with Christ  
we are made  
sure of perseuerance

*Psal. 146.*

*Esa. 40. 24.*

*Psal. 49. 14.*

The who are  
planted in  
Christ shoule  
be humble, the  
root beares the  
roote.

head, and remanent members, evidently shewes that this spiritual life is but weake in vs.

Last of all, by our ingrafting in Christ, wee haue this comfort, that we are sure of the benefite of perseuerance, and that because (as the Apostle saith) *we beare not the root the root beares vs*, our saluation depends not vpon vs (for that were an vnseure foundation) it depends vpon him, because we are in him, we grow and increase, yea, the older we be in Christ, the more we fasten our roote and flourish, for they who are planted in the Courts of the Lord flourish in their old age and bring forth fruit: and wheras other branches may be pulled away from their stocke, eyther by violence of winde, or force of the hands of men, or at least consumed by length of time, it shall not be so with them, who are in Christ, they keepe not him, but are kept by him, because *I am not changed, therefore yee are not consumed, O yee sonnes of Jacob*, but as to those who are not planted in Iesu, bee who they will, they shall be pulled vp, they shall not continue in honour. *The Princes of the earth, their breath shall decay, they shall returne to their earth, and their thoughts shall perish, the Judges thereof shall bee made as vanitie, as though they were not planted, nor sownen, or as if their stocke tooke no root in the earth. The Lord shall blow vpon them, and they shall wither, the whirle-wind shal take them away like stubble. O silly glory of worldlings, which dieth to them oftentimes before themselves, at least with them, their beautie consumes when they go from the house to the graue, & their pomp doth not descend after them. Oarely happy & sure is the state of that man who is in Christ: neyther life nor death, things present nor things to come shal seperate him from the loue of God.*

Now the lessons of instruction are chiefly two: first is a lesson of humilitie; seeing it is so that in Christ we haue life let vs be humble in our selues, forasmuch as that which we haue, we haue of another, so taught the auncient fathers agreeable to holy scripture, ealeuen hundred yers before vs, which I mark the rather to point out the agreement in one truth between vs and the Fathers of the primitive Church.

Ita sunt in vite palmites: ut illi nihil conferant, sed inde accipiant, unde vivant, sic quippe vitis est in palmisibus, ut vitale subministret illis, non sumat ab iis, ac per hoc & manentem in se habere Christum, & manere in Christo, discipulis prodest, non Christo: the branches are so in the vine that they give nothing unto it, but receives from it that sap of grace wherby they live, but the vine is so in the branches, that it ministers life unto them, and receives nothing from them, that therefore Christ abideth in vs, and we in him, is profitable to vs, who are his Disciples, but not unto himselfe. Thus they learned from our Sauiour, who in his speach to his Disciples denyes that man is able to doe any good thing without him, as the branch can beare no fruit except it abide in the root, no more can ye, except ye abide in me, for without me ye are able to do nothing. And that which is subiect and doth yet more humble vs, praeceps palmitate potest de vita radice aliis pullulare, qui autem precissus est non potest sine radice vivere, though a branch be cut off from the root, another may spring out, but the branch which is cut off cannot live, without the root it withereth, and is meet for nothing but the fire: he that falleth away from Christ shall perish like a withered branch, but the Lord Iesus shal not want another who shall grow vp in him; we stand by faith, let vs not be high minded but feare.

The second is a lesson of thankfulness, wee who profess that we are in Christ should be fruitfull in good works, herein ( faith our Sauiour) is my Father glorified, that yee beare much fruit. There is such a lively power in this stock of life, that they who are planted in him flourish incontinent. Prooef hereof we haue in Lidia, and in the Theeſe crucified with Christ, and converted by him. Aarons rodde was no sooner changed from a withered sticke into a flourishing tree, then is hee from a barren malefactor into a fruitfull professor; for see what a fruit hee beares in an instant, he confesseth his owne sins, he rebuketh the sinnes of his companion, hee giueth a good testimonie unto Christ, and earnestly prayes that Christ would remember him,

Consil. 2.  
Araúicanū  
ex Carranza

Ibidem.

Rom. 11.16

They who are planted in Christ beares fruit so soone as they are planted.

when hee comes into his kingdome. Alas how may this make vs ashamed, who so long haue professed Christ, but hath not bee fruitfull in good workes. The Psalmist compares a godly man to the Palme tree, which (as *Plinie* wri-*te*th) groweth by the vwaters side, and in moyt places, and is in Summer and winter both flourishing and bearing fruit. But the wicked & carnall professors of this age are become worse than that figtree which Christ cursed, for it had leaues albeit no fruit: but they (as *Jerome* complaynes of the shame-*le*ss sinners in his time) haue cast away the very leaues also; an evident token that they vvere never planted in Christ Iesus, they haue done nothing in their liues to gloriſe God, and may looke as little to bee comforted by him in their deaths, but of this vve shall haue occasion to speake more hereafter.

By flesh is meant our naturall corruption, and how workes of the flesh are done by spirits.

*Ang. de cimi.  
dei. lib. 14.  
Gal. 5.21.*

*Who walke not after the flesh, but after the spirit.* Albeit the comfort of our deliuernace by Christ bee exceeding great, yet least it should bee vsurped of those to whom it belongs not, the Apostle as hee hath before restrayned it to them who are in Christ, so here hee giues vs an evident marke, whereby vwe may know them, to wit, that they are such as *walke not after the flesh but after the Spirit*. Where before vve enter into the doctrine, it is necessary we know vwhat the Apostle meanes by the word *flesh*. Among many significations vwhich it hath in holy Scripture, it is here vsed to expresse the vwhole sinfull corruption of our nature, repugnant to the Law of God, not onely carnall actions done in the members of the body, but also sinfull motions and affections, *Diabolus enim cum sit spiritus, agit tamen opera carnis*, for Sathan notwithstanding hee be a spirit, yet doth hee the workes of the flesh, and the Apostle reckons out pride, enuie, and such like, among the workes of the flesh. This may serue to beat downe the presumptuous conceits of those who proudly iustifie themselves, and think themselves free from finne, because they are cleere of the carnall action, as if the word of God did condemne finne in the branch

branch onely, and not in the roote also.

This corruption of our nature for three causes is exprest by the name of flesh: first, because it is propagated from man to man in the seed of flesh: secondly, because it is executed in our earthly and carnall members: thirdly, because it is nourished, strengthned and augmented by outward and fleschly obiects, and so by this name our corruption is distinguished from the corrupt nature of apostate Angels, which is not propagated, nor nourished, nor executed as ours is, and therefore called by the Apostle, *Spirituall wickednesse.*

By the spirit here againe I vnderstand, that new and spiruall disposition which the Spirit of God workes in our minde, will, and affections conformable to the law of God. Whereof it is euident that all our motions, affections and actions before the Spirit of Christ sanctifie and reforme vs, are flesh, and not Spirit: and againe, that even the Christian after his ingrafting in Christ, hath remaining in him while he dwelleth in the body, some carnall and sinfull corruption, which notwithstanding they allow not, cherishes not, followes not, they walke not after it, but rather endeauours all that they can to weaken and supprese it.

Here then, first is improved that errour of the Papists, who writing on this place, expound these words after this manner, *here is no damnation*, that is, no damnable thing, no act that deserueth to be condemned. The Apostle saith not here, there is no flesh, that is, no sinfull corruption, in them who are in Christ, but he saith, they who are in Christ walk not after the flesh. To maintaine this errour, they up-hold an other, for Thomas Aquinas writing on this place, saith; *Primus motus concupiscentia adulterii non est peccatum, quia actus est imperfectus, sed si accesserit consensus, tunc est actus perfectus & peccatum.* The first motion (sayes he) of the lust of adulterie is not sinne, because it is an vnperfect act, but if consent be gauen vnto it, then it is a perfect act, and is sinne. Coster in his little Enchiridion, affirms that

For three causes is our sinfull corruption exprest by flesh.

*Eph. 6.12.*

By the spirit is meant the new disposition of the whole man wrought by spirit.

This place erroneously expounded by Papists.

They maintain that concupiscentia without consenting to it, is no sinne. Aquinas.

*Coster Enchiridion.*

## Conc. trident

Their error  
disprooved.

I  
By Scripture.

2  
By Reason.

Costers simili-  
tude makes a-  
gainst himselfe.

concupiscence proceeds from sin & tendeth vnto sin, but is not sin, which he labors to expresse by this similitude: he that hears (saith he) another man speking filthy language, & consents not vnto it, but rather is angry at it, and reproves it, sinneth not, but merits a greater reward: euen so, when our concupiscence sends out any sinfull motion, if we consent not vnto it, we sinne not. And the Fathers of that counsell of Trent, which haue as many curses as Canons, have decreed in this manner, *this concupiscence which sometime the Apostle calleth sinne, the holy Synode declares that the Catholike Church did never understand it to be called sinne, because it is truely and properly sinne in the regenerate, but because it commeth of sinne, and inclineth to sinne.*

Now because this is a mother error which brings forth and strengthens many other errors, wee will shortly disprove it by Scripture, reason and antiquitie. In the end of the last Chapter the Apostle condemneth the motions of concupiscence for sinne, euen when consent is not giuen vnto them, for he protestes of himselfe that he resisted these motions of sin, but was oftentimes sore against his will captiued by them, he condemnes them as euill, albeit he gaue no consent vnto them; for the Law (as I haue said) doth not onely condemne sinne in the branch, but also in the root, *there shall not bee in thee an euill thought against the Lord thy God.*

And this is also confirmed by reason. Consent in it owne nature is a thing indifferent, if that whereunto I consent be good, my consent is good, but if it be euill my consent is euill: if the first motion of sinne be not an euill thing in it selfe (as they say) then it is not an euill thing to consent vnto it: for that which is not euill in it selfe, by my consenting cannot become euill. It is not then the consent following, that makes the preceeding motion to bee euill, but it is the preceeding euill motion, that makes the subsequent consent euill. Now as for Coster his similitude, it makes plainly a gainst himselfe, for it is true indeed, that hee who heareth euill

euill spoken and reproves it, is worthy of praise, but it is also true, that he who spake the euill hath sinned, euen so, albeit wee doe well when wee consent not to the motions of concupiscence in vs, yet concupiscence is not the lesse to be condemned, because it hath sent out in the eare of our soule, that voyce of a filthy desire, which is not agreeable to Gods most holy Law.

And of this same iudgement with vs are also the ancient Fathers. *Cum concupisco, quamuis concupiscentia assensum non prebeam, sit tamen in me quod nolo, & quod etiam non vult Lex.* When I lust (saith Augustine) albeit I consent not to my lust, yet that is done in me, which I will not, and which also the law will not. And againe, *desiderium tuum tali debet esse ad Deum, ut omnino non sit ipsa concupiscentia cui resistere oporteat, resistis enim, & non consentiendo vincere, sed metuens off hostem non habere, quam vincere:* thy desire shoulde in such sort be vpon God, that there shoulde not be in thee at all, so much as a concupiscence which hath need of resistance, for thou resistest, and by not consenting thou ouercomest, but it were better not to haue an enemie, then to ouercome him: with him agrees also Bernard. *Genus illud peccati quod toutes nos conturbat, reprimi quidem potest, & debet per gratiam Dei (concupiscentias loquor & prava desideria) ut non regnet in nobis, nec demus membra nostra arma iniquitatis peccato, & sic nulla est damnatio his, qui sunt in Christo, sed non ejiciuntur nisi in morte.* That kinde of sinne (saith he) which so oft troubles vs, (Concupiscence and euill desires I meane) may and should be repressed by the grace of God, so that it raigne not in vs, and that we giue not our members weapons of vrighteousesse to sinne, and this way there is no damnation to them who are in Christ, yet is it not cast out but in death. Thus doth Bernard cleerely agree with vs in the exposition of this place. Of all whiche is evident, that the motions of concupiscence are euill and sinfull, euen when they are repressed, and no consent giuen vnto them.

But now leauing further improbation of this error, wee

3

By ancient Fa-  
thers.

Aug.ser.5.

Aug.ser.de

Temp. 45.

Bernard.

A holy conuer-  
facion is an in-  
fallible token of  
our vnioun with  
Christ.

Bernard.

Profession of  
Christ in pro-  
phane men is  
like Ichosaphats  
garment on Achab.

Reuel. 21.17

1.Cor. 6.11.

2.Pet.1.10.  
1.Cor.5.17.

come to obserue such instructions, as are giuen vs in these words. And first we see that a godly conuersation is recommended vnto vs as an infallible mark of our spirituall ingrafting into Christ Iesus, *Sicut enim corporis vitam ex mortuorum cimis, ita fidei vitam ex bonis operibus*, for as the life of the body is discerned by mouing, so the life of Faith is knowne by good works. We esteeme that body dead or at least neere vnto death, which is not able to moue nor doe any action pertaining to a naturall life, and so may we think that soule dead in sinne, which walketh after the flesh, ha-  
ting no delight nor power to execute any spirituall action. Is it not then a naked profession of Christianitie which will proue vs to be in Christ, profession without the power of Godlinesse, will helpe thee no more then the garment of good King Ichosaphat did wicked King Achab, for through it the arrow of Gods vengeance pearced him, among the thousands of Israel; and all the pretences of men who work iniquitie, shall not in that last day save them from that fearfull sentence, *depart from me I know you not*. Let the carnall professors of this age hearken to their doome before hand, which assuredly they shall heare at the last, if they goe on still in their finnes. Let vs not be deceived, fearefull is that sentence, *No uncleane thing, none that workes abomination shall enter into that heauenly Citie*: and such haue wee beeene all, but blessed are they who are washed, sanctified and iustified in the name of the Lord Iesus, and by the spirit of our God. The bastard Christians of our time haue learned by the light of the word to put goods workes out of the chaire of merit, and iustly, for Iesus Christ onely should sit in that chair, but haue not yet set them downe in their owne place, for though they be not meritors of eternall life, yet must they be thy witnessles to proue that thou art in Christ; by thy workes, not by thy words, shalt thou bee iudged in the last day. Of this hath our Sauiour forewarned vs, *Make sure your calling and Election by well-doing*. If any man be in Iesus let him become a new

new creature. For if we say that wee have fellowship with God and walke in darknesse, wee doe but lye.

I Job. 1. 6.

Sathan hath two strong armes, whereby hee wrestles against man, if with the one which is *Desperation*, hee can not thrust thee downe vnto hell, then shall he prease vwith the other, to mount thee on the chariot of presumption, that so hee may send thee away postling to damnation, puffed vp with a false conception of mercy, when as in the meane time thou hast no warrant that the mercy of God in Christ doth appertaine to thee. This presumption (saith *Bernard*) is *infidelis fiducia*, it seemes vnto them who are swelled therewith a strong Faith, if you talke with them they will tell you they are most sure of saluation, and that they never doubted thereof, yet in very deed it is but a faithlesse confidence, vwhereby Sathan doth miserably deceiuē them, for hee careth not suppose all thy dayes thou hould a generall conceit of mercy, so that hee finde by thy fruits that thou art not in Christ. Let vs beware of this presumption, let vs not proclame peace to our selues, when there is no peace, neither blesse our selues in that state of life wherein God will curse vs, but in feare and trembling worke out our owne saluation, making our Faith manifest by good works: for the best argument to proue that wee are in Christ, is this, *that we walke not after the flesh*.

Sathan two  
armes, Pre-  
sumption and  
Desperation.

Commonly  
Sathan tempts  
with Presump-  
tion.

And that we may yet more bee moued to flye the lusts of the flesh, let vs consider how the Apostle oppones these two as contraries, which cannot consist together, *to bee in Christ*, and *to walke after the flesh*. It cannot therefore but bee a great dishonouring of Christ, when they who profess by word, that they are his, doe by their wicked deeds deny him, for the euill life of a professor, in effect gives out this false testimonie against Christ, that there is no power in his death, no vertue in his resurrection, no renewing grace to sanctifie those who are his. Turkes and Pagans vwho plainly deny him, do not derogate so much from the glory of Christ, as doe profane professors of his name,

They dishonour Christ  
highly, who  
say they are in  
Christ, and  
walke after the  
flesh.

*Aug. contra  
Pelag. lib. 3.  
cap. 21.*

Only apostate Angels & men  
bearre false witnesse against  
God.

An euill life of  
aprofessor faies  
in effect, there  
is no vertue in  
Christ.

A godly life is  
the first martir-  
dome, without  
suffering for  
Christ which  
is the second,  
martirdome is  
not acceptable  
to him.

*Cyp. de dupli-  
ci martirio.*

*tolerabilius enim lingua quam visa monstrar. the lyce (faith Angu-  
stine) which is made by the tongue, is more tollerable then  
that vwhich is made by the life: where the tongue professes  
Christ, and the hart is given to impietie, this is not professio,  
sed abnegatio Christi, a profession, but a denying of Christ.*

It is a great sinne to beare false witnesse against our  
neighbour, but a greater sinne to beare false witnesse against  
the Lord. Every creature in their kinde giveth a true testi-  
monie vnto God, *the beauens declare his glory, the earth,  
and all that therein is sets foorth his goodnesse, yea the little  
Emmet proclameth his prouidence: hee must bee a prou-  
udent father, that hath put so great prouidence in so small  
a creature; only apostate Angels, and men are false wit-  
nesses against the Lord. Sathan hath wyles continually a-  
gainst his meerey, as when hee sayes to the penitent and be-  
leeveng man, God will not forgiue him, vyles against his  
justice, when hee beares the wicked in hand that God will  
not punish him, wyles against his prouidence, when hee  
would perswade the afflicted that God cannot deliuer them.  
And as for the Apostate man, hee is also a false vvitnesse a-  
gainst God, hee calleth himselfe the childe of God, and be-  
hold hee carryeth the image of Sathan, as if the Lord be-  
get children to another image and not to his owne. Cer-  
tainely the sinfull life of one professing Christ, is a publick  
testimoni, falsly proclaiming to the vworld (as I haue said)  
that there is no vertue in Christ, and that hee is such a Sa-  
uiour as can neither sanctifie nor saue from sinne such as  
are his; a fearefull blasphemie.*

All Christians are not honoured with the second martir-  
dome, that is, to bee Christs vvitnesse, by suffering of  
death for his truths sake; yet all are bound by a godly life  
to bee vvitnesse of his saving and renewing power, shewing  
forth his meruailous vertue, who hath translated vs from dark-  
nesse into his light. *Tota vita martyrium esse debet, hoc est  
testimonium deo reddere, &c.* the whole life of a Christian  
should be a martirdome, that is, a continuall witnessing of  
the

the truth of God: and this is so necessarie that without it the second martirdome, that is, the testimonie vwhich thou bearest to the truth of God by shedding of thy blood is worth nothings it availes not to give thy body to be burnt in the fire, vntesse that first thou mortifie thy earthly members, and by reasonable service offer vp thy body a lively and an acceptable sacrifice to God. And hereunto also tendeth that which hee subioynes. *Efficacius est vita quam lingue testimonium habent etiam opera suam linguam, &c.* The testimonie of the life is more effectuall than the testimonie of the tongue, workes haue also their owne language, yea and their owne eloquence, though the tongue be silent: therefore our blessed Saviour in the Gospell sayeth, *the workes which the Father hath given me to doe, the same workes that I doe bearne witnessse of mee.* Like as (Cyprian sayeth) good workes professes that there is a God, so euill workes say in their owne kinde that there is no God, nor knowledge of the most high. Thus it is a most fearefull sinne for them to walke after the flesh, who professes that they are in Iesus Christ

For no sinne can be committed of them vwithout horrible sacrilegide, every worke of the flesh, though done by a Pagan is a transgression of Gods law, which shall bee punished vnto death: but the same committed by Christians are not onely sinnes, but sacrilegious sinnes, and that of the highest degree: then came the sinnes of Belshazar to the height, when to all his former sinnes hee ioyned the abuse of those vessels which were holy: to haue drunke intemperately for the honor of his Idoles in any vessel, was a fearefull sinne, but to doe it in the vessels dedicated to the honour of the true God was a double sinne: Yet is this sacrilegide small, if it shall bee compared with thine, who professing Christ liues profanely, hee abused dead vessels of gold & siluer but thou erects a temple for the living God, in a temple for Idoles, thou defilest the sanctuary of God with all vncleannessesse, those vessels which by Baptisme

*Col. 3.5.  
Rom. 12.1.*

*Iob. 5.36.*

Sinnes of men  
professing  
Christ are not  
committed  
without sacrili-  
gide.

*Daniel 5.3.*

More fearefull  
than Belshazzars.

Iudas punisched  
sooner than  
Caiphas.

A Christian  
life cannot bee  
led without a  
battell.

In natural men  
there is also a  
battell, but not  
betweene the  
Flesh and the  
Spirit.

*Gen. 6.3.*

the marke of God, were seperate and sealed to his holy seruice, thou abusest to the seruice of Sathan: by profession thou art militant vnder the banner of Christ, wearing his badge, but by action art a seruant to his aduersarie: like a *Iudas* thou doest kisse Christ with thy mouth, and with thy hand thou betrayest him. Let carnall professors looke to him, & they may see that a more fearefull iudgement abides them than the open enemies of Christ Iesus, himselfe became his owne executioner. Neither *Caiphas*, nor *Pilate*, nor the false witnessses, nor the people who cryed *crucifie*, were so sodainely iudged as *Iudas*: let men therefore learne either to make their liues in some measure answerable to their Christian profession, or else if they will walke after the flesh, let them leue off any more to usurpe the Christian name.

Wee haue here further to learne, that it is not an easie worke to lead a Christian life, but most hard, considering that it cannot be led without a contynnally battell betweene two parties, the *Fleshe* and the *Spirite*: of so conerarie a disposition, that the flesh lusts alway against the spirite, and the spirite against the flesh: it is not possible wee can walke after the one (the *Spirite*) vnlesse continually we resist the other (the *fleshe*). And this battell is so proper to the Christian that none in the world can fight it, but hee onely. It is true that in men vngenerate there is a battell betweene Reason and Affection; Reason oftentimes refusing that for some worldly respect, which Affection commaunds: and in like manner, a battell betweene a naturall conscience, and naturall affection; an example whereof we haue in *Pilate*, the light of his conscience forbidding him to condemne Christ, naturall affection, feare of *Cesar*, compelling him to doe the contrary. But these battells in the vngenerate are not battells betweene the *fleshe* and the *spirit*, but betweene flesh and flesh, for in an vngenerate man there is nothing but flesh, it being true in them all which is spoken of those in the originall world, *I will shewe no more with man for hee is but*

but flesh. But in the Christian the contrary parties are, the new man and the old, the flesh and the spirit, nature regenerate fighting against nature vngenerate with such restlesse oppositions, that there shall be no perfect peace til the one haue extinguished the other, the life of the one being the death of the other. Onely happy are they who in this life are exercised in this battell, these are the good soldiers of Iesus, for whom is prepared the crowne. As for others who fight it not, though they be at quietnes within themselves, yet their peace is wicked and peruerse, their being in them an agreement of all their powers to rebell against God: *Ubi enim non est bellum, ibi pax peruersa,* where there is not this Christian battell, there is a miserable peace, the end whereof out of doubt, shall bee more miserable perturbation: what hope can those vretches haue, that at length, they shall ouercome, and obtaine the Crowne, who haue never done so much as beginne to fight?

But to returne, the difficultie of this Christian battell appears the more, if wee consider that it is without intermission, that our aduersary is not externall, neyther such as stands alway vpon circumstances of time and place, and exteriour obiects to impugne vs, but being internall and domestike, inuades vs with restlesse assaults, euen then when the outward occasion serueth not. *The flesh* (faith Bernard) is an enimie, *hostis quem nec fugere possumus, nec fugare, circumferre illum necesse est,* which we can neyther flye, nor yet chase away from vs, a necessitie lyes vpon vs to carry it about with vs, we cannot flye from it. *Nan enim post nos, sed in nobis nos sequitur,* for it followeth vs (faith Ambrose) not after vs but in vs. A besieged Citie is sooner betrayed by secret enimies within, then suppressed by open enimies without, it is not the plain battel ordered before vs, which we haue so much to feare, as the traines & secret ambushments of our aduersary if wee ouercome his power, which is within vs, his forces shall be soone enfeebled which is without vs.

*Aug. ser. 12.*

The difficultie  
of the Christi-  
an battel wher-  
in it appears.

*Bernard.*

*Ambrose de  
paneten. lib. 1.  
cap. 14.*

Seeing thereare  
in vs two par-  
ties, let vs helpe  
that which we  
would haue to  
preuale.

*Basil serm. 2.  
de seculo.*

Our best estate  
in this life is  
fighting.

*August. do  
temp. ser. 45.*

*2 Cor. 2. 14.*

*Bernard.*

O what neede haue wee therefore in all the actions of our life to walke circumspectly? we haue neede of eyes within, and without vs, that wee may discerne the inward desires of the Spirit, from these of the Flesh; and may looke rightly on those outward obiects which may cherish the one, and supprese the other. In a battaile betweene two, euery man assisteth that partie, which hee would faine haue to be victoriouſ, for the helpe of the one, (faith *Basil*) is the ouerthrow of the other, so is it in this combat betweene the Flesh and the Spitiſ, the Flesh being strengthened by outward allurements and carnall exercisles, quencheth the Spirit, and bringeth it in subiection, but the more the body bee subdued by moderate discipline, the stronger waxes the man of God. Happy were wee if our care were continuall to strengthen the one by all ſpiritual exercisles, that we might daily weaken the other.

For the greateſt perfection wherevnto we can attaine in this life, is to fight againſt theſe luſts of the Fleſh, which fight againſt our foules. Our life ſaith *Job* in the earth is a warfare. *Bellum eſt, non triumphus*, it is a battaile, not a triumph (with *Augustine*) though after many particular victories the Lord per that voyce of triumph many times in our mouthes, *thanks be to God, who alway makes vs to iſ-  
umph in Christ Jesus*, yet let vs remember, that incontinent we muſt fight againſto long as we are in this mortall body, wherin the Fleſh luſts againſt the Spirit, wee cannot bee free from carnall and euill deſires, if thou diſſemblē not, thou ſhall alway finde within thy ſelſe ſome thing which hath neede to be refiſted, for our ſinfull ſuperfluities (ſaith *Bernard*.) are ſuch, *putata repululans, effugata redeunt, &  
reaccenduntur eximpta*, that being cut off they ſpring out againe, chaled away they returne againe, being quenched they are kindled againe. *Velis, nolis, intra fines tuos habitabit Iehuſus*, will thou, nill thou, the Iebuſit ſhall dwell within thy borders, *Subiungare potest, exterminare non potest*, he may be subdued, but cannot be rooted out.

And

And this againe doe wee marke for the comfort of weak consciences, it is Sathan's subtilitie, whereby commonly hee disquiets many, that because carnall corruption is in them, he would therefore beare them in hand that they are none of Christ's. In this hee playes the deceiver, hee tryes vs by the wrong rule, when hee tryes vs by the rule of perfect sanctification, this is the square whiche ought to be laid to Christ's members triumphant in heauen, and not to those who are militant here vpon earth : Sinne remayning in me will not prove that therefore I am not in Christ, (otherwise Christ should haue no members vpon earth) but grace working that new disposition which nature could never effect, proves vndoubtedly that we are in Christ Iesus.

Let this therefore bee our comfort, that albeit there bee in vs a fleshly corruption, yet thankes be to God we walke not after it, that is, wee follow not willingly the direction and commandement thereof. It is true, and alas wee finde it by experience, the regenerate man may bee led captiue (for a time) to the law of sinne, hee may bee pulled perforce out of the way of Gods commandements, wherein he delights to walke, and compelled to doe those things which hee would not, yet even at that same time he dislaymes the gouernment of the flesh, mourning and lamenting within himselfe that hee should bee drawne from the obedience of his owne Lord and gouernour, the spirit of Iesus.

And indeede it is worthie to bee marked that what euer seruice the regenerate man giues vnto sinne, it is like the seruice that *Israell* gaue to *Pharaoh* in Egyp, throwne out by oppression, and therefore compelled them to sigh and cry vnto God : but the seruice which the regenerate man giues to the Lord is voluntarie, done as vnto his most lawfull superiour, with gladnesse, ioy and contentment of minde. Happie is that man who can make this reply to his spirituall aduersarie, when hee is challenged of his sinnes. It is true (O enimie) that I haue done many things by thy entisement, yet heerin I rejoyce, that whatsoeuer seruice I haue

Christ's members militant & triumphant are not to bee tryed by one rule.

There is fleshly corruption in the Christian militant, but he follows it not.

Any seruice the Christian giues to sinne, is throwne out by oppression, like that which Israell gaue to Pharaoh.

hauē done to thee, it is now through the grace of God the matter of my griefe, but the weake seruice I haue giuen vnto God, is the matter of my ioy.

That our life is  
called a walking  
teaches vs four  
things.

I  
The life of a  
Christian is a  
remouing from  
euill to good.  
*Isai. 1. 16. 17*  
*Luke. 16. 13.*  
*2. Tim. 2. 19*

*Basil in Psa. 1*

Many bastard  
Christians haue  
neuer yet risen  
from euil, farre  
lesse remoued  
to good.

But dieth in the  
same state  
wherein they  
were borne.

Moreouer in this Metaphor of walking wee are taught, that as the walking of the body is a mouing from one place to another, so the Christian life is a continuall mouing of the heart from one thing to another, that is, from sinne to sanctification, departing from our selues that wee may draw neere vnto God: both these are comprised by *Esay. Cesa to doe euill, learne to doe good.* Our progresse in this iourney is not made *pedibus sed affectibus*, by motion of our feete, but of our affections, but the beginning thereof is a departing from euill. *No man can serue two Maisters*, hee who will draw neere to the Lord and call vpon his name, must depart from iniquitie, *Sicut in gradibus, &c.* in the going vp of a staire (saith Basil) the first step raiseth a man from the earth, and then he goes vp by degrees till he come where hee would be, so is it in our owne conuerstion, *principium profecctionis ad Deum, est discessus a malo*, the beginning of our iourney to God, is a departure from euill. This I mark for the wakening of those vpon whom the Lord Iesus hath called, but they haue not yet with *Lazarus* risen out of the graues; nor with *Mathew* forsaken their receipt of customes; yea haue not so much as with the man sick of the palseie risen out of their bed (of securitie) far lesse haue begun with *David* to runne the way of the Lords Commaundements; they haue not learned to forsake euill, much lesse to follow that which is good; the Lord hath called vpon them, but they haue not gone one foote from their olde sinnes, *bene ambulant pedibus, sed male moribus*: their feete are straight, but their maners are exceeding crooked, they make no progresse forward toward the Lord in Sion, they delight to abide still in Babell and Egypt, working without rest, but their labour is vnprofitable. *Ambulant in circuitu*, they walke as in a circle, the centre whereof is Sathan, the circumference sundry sortes of sinnes, beyond which they walk not:

not: from one of these the wicked walkes about to another in such sort, that incontinent they returne to the same, they weary themselues in the way of iniquitie, but are still in the same place at their going out of the world, wherein they came into it; that is, as they were borne in sinne, so they dye in sinne, their miserable life not being a walking in the way of Godlinesse, but a wallowing in one and the selfe same puddle of sinne.

But leauing them, let vs marke for our instruction in this Metaphor of walking, that we are not yet where we shold bee, we haue not attained to the end of our journey, therefore every day shold we gird vp our loynes, remembryng that warning which the Angell gaue to Elinh, as most pertinent vnto vs, *Arise, and walke thou hast yet a great journey to goe.* Of the Children of God (said Theophilactus) *quidam sunt in patria, quidam in via ad patriam,* some are at home in their owne country, some are in the iourney homeward; but vwoe bee to them vwho are neither in their owne Country, neither in the way vnto it: vve are not therfore to settle our selues here, as if wee had no further to goe, but must vvalke forward through this vally of tears, *from strength to strength,* till at last we appeare before the face of God in Sion. *Adbuc in Aegipto detinemur, promissionis terram nondum sortiti sumus, quomodo igitur cantabo caniculum domini in terra aliena,* vwee are still detayned in Egypt, vwee haue not yet obtayned the land of promise, how then shall I sing the songs of the Lord in a strange land, vve are not yet past the red sea, nor the vaste wildernessee, nor the fierie Serpents, vwhat shal we do, but vwater our couch night and day with teares, and with feare and trembling vwalk on the rest of the vway which yet is before vs.

Thirdly, seeing vvee are in a iourney, let vs take heede that vvee keep the way, otherwise our life shall be a wandering from God, not a walking toward God, the way is Christ. *I am the way,* if we abide in it, vvee shall vvalke vwith God as Enoch did; before God as Abraham did; toward God

<sup>2</sup>  
So long as wee  
are here, we are  
not at the ende  
of our journey  
and therefore  
shold not rest.  
*1 King. 19.7.*  
*Theoph. in 2.*  
*epist. ad. Cor.*

*Psal 84.7.*  
*Basil tom. I.*  
*cap. vlt.*

<sup>3</sup>  
Seeing our life  
is a walking  
take heed wee  
keep the right  
way.  
*John. 14.6.*

Ber. in parsis  
Sermonibus  
Serm. 23.



For he that  
walketh after  
the flesh, shall  
at length en-  
counter with  
death.

God as *David* did. O happy tourney, wherin Christ is both the end, the way and the guid. *Eamus post Christum, quia veritas, per Christum, quia via, ad Christum, quia vita.* Let vs walke after Christ, because he is the truth, let vs walke in Christ, because he is the way, let vs walke toward Christ, because he is the life. If yee looke to the companies of men in the vworld, ye shall see some in stead offollowing Christ, flying from him, *Quis enim male facit, odit lucem,* for hee vwho doth euill hateth the light: Others vwhere they should follow him, runne before him, not waiting vpon his light & direction in matters of his vvorship, followes their owne spirit, doing that vwhich is good in their owne eyes, they run vwith zeale, but not in the right vyay.

And vve haue so much the more to take heede vnto the vyay, because every mans course declareth vwhat kinde of man he is, vwhether carnall or spirituall, and vwhat vwill be his end, *he that soweth to the flesh, of the flesh will reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* I am perswaded there is no man among vs, vwho vwill not say hee vwould be at the best end, vwhich is eternall life, but here is the vvonderfull folly of men, the proposed end of their pilgrimage vwhereat they vwould be is heauen, but the vyay vwherein they vwalk, is the vyay that leadeth close into hell, Who vwill not esteeme him a foole, vwho in word saith his iourney is toward the South, and yet for no mans vwarning vwill refraine his feete from vwalking toward the North: but more foolish is hee, vwho professing himselfe a pilgime trauailing towards heauenly Ierusalem, keepes notwithstanding a contrarie course, hauing his backe vpon heauen, and his face towards hell, vwalking not after the Spirit but after the Flesh. O pittifull blindnesse and folly, how many witnesses of God haue forewarne thee, in thy life, all crying to thee vwith a loud voice, this vyay wherein thou walkest (*O sinfull man*) is the way of death: hee vwho liues after the Flesh, shall dye assuredly, yet wilt thou not returne, nor change the course of thy life,

life, to walke after the living God, that thy mayest be saued.

And hauing once found the right way which may lead vs vnto God, let vs strengthen our selues to walke in it, by those three most notable helpeſ of a godly life, deliuereſ to vs by David in three verſes of 119 Psal. verſ. 57. O Lord I haue determined to keepe thy word. 58. I haue made my ſupplication in thy preſence with my whole hart. 59. I haue conſidered my wayes and turned my feete unto thy teſtimonies. De-termination is the firſt, it is a good thing by ſetled reſolution to conclude with thy ſelue, that thou wilt liue godly. Sup-ſuſion is the ſecond, except by continuall prayer our de-termination bee conſi-ſued and ſtrengthened by grace from God, our conculſions vwhich vve take to day, ſhall vaniſh to morrow. Conſideration is the third, and it is profitable to reduce vs againe into the way of God, ſo often as of weak-nes we wander from it, contrary to our firſt determination. These are the three helpeſ to keepe our hart in the way of God, ſo neceſſary that if without them we doe any worke, it is not poſſible but wee ſhall bee ſnares. And therefore as in a ſhip which is ready to fayle, ſo ſoone as the fayles are hoysed vp, preſently ſome ſkilfull Marriner starteth to the rudder: ſo every morning, wherein vve riſe from our reſt, and make our ſelues ready to go forward in our pilgriimage, let vs firſt of all take heed vnto the hart, for it is the rudder of the whole bodie; let vs knit it vnto God by this threecold cord, whereof I haue ſpoken: ſo ſhall our wayes be ordered aright, and vve ſhall make a happy progreſſe every day in that way which leadeſ to eternall life. By de-termination we begin to keepe a good course. By ſuſuſion vve con-ſi-ue in it. By conſideration we ſee whether we be right or wrong: if vve be out of the way conſideration warneſ vs to returne againe into it. Happy is that man in whose life one of theſe three is alwayes an aſtour.

And fourthly, by this metaphor of walking, that in our Christian conuerſation, there ſhould bee a continuall pro-ſuſſe in godlieneſſe. For as in walking (ſaiſt Basil) the ſteps

Three profit-  
able helpeſ of a  
godly Life.

Pſal. 119.

I  
Determination.

2  
Supplication.

3  
Conſideration.

4  
Our life ſhould  
be a daily pro-  
ſuſſe in god-  
lieneſſe,  
of

Bern. ser. de  
ordine, &c.

of the feete by a mutuall strife among themselues are changed, in such sort that the foote which now is hindmost is for-most next, continuing alway this motion, till wee come to the place of our rest : so should there bee in the Christian such a continual promouing of his hart toward God, that the affection which this day is behinde, coldest in the loue of God, slowest to obey him, should the next day be made formost. *In hac enim vita non progredi, est regredi, cum nihil adhuc in eodem statu permaneat*, for in this life nothing standeth in one state, it is most certaine that he that goes not forward goes backward : yet I would not so bee vnderstood as if the Christian had not his owne fainting and falling in the way of godlinesse; yet blessed bee God, who keepes our soules in life : wee so faint that we reuive, wee so fall that we rise againe; of our former follies we learne to bee wise; of the experience of our weakness vve gather strenght, wee walke the more warily, because so oft vve haue stumbled and fallen; of our sinnes vve make vantage, *versus paenitentem semper est in dolore & timore*, hee vwho is truely penitent walkes alway in sorrow and feare; in sorrow, because hee hath fallen so oft; in feare, least he should fall againe. And thus much concerning the generall proposition.

*Verse 2. For the law of the spirit of life which is in Christ Iesus, hath freed me from the law of sinne, and of death.*

<sup>2</sup>  
Confirmation  
of his Propo-  
sition.

The Apostle  
confirmeſ his  
generall pro-  
position.



Ithereto vve haue heard that generall proposiſion of comfort, belonging to the Christian. Now followes the Confirmation thereof, hee hath said, *there is no condemnation to them who are in Christ*. Now hee proues it. There is in Christ Iesus a lively working power, vvhich freeth all that are in him from the law of sinne, and of death, therefore to them who are in Christ *there can bee no condemnation*, for vve being freed

freed from sinne, what can condemne vs? How Christ hath freed vs from the law of sinne, hee explanes in the next two verses: there is in sinne a twofold law, that is, a twofold power; first, a commanding power; secondly, a condemning power: but in Christ there is a lavy, that is, a power of the lively spirit, or a lively spirituall power, deliuering vs from them both. For first from the condemning power of sinne hee shewes vve are deliuered by the merit of Christ's death, and suffering in the flesh, vwhereby he hath condemned sinne: which merit imputed to vs that are in him, doth so free vs, that sinne hath no force nor power to condemn vs in judgement, and this hee handleth in the third verse. Secondly, hee shewes how vve are deliuered from the commanding power of sinne, by the lively vertue of Iesus Christ, which being communicate vnto vs quickeneth vs, and maketh vs to begin to fulfill the righteousesse of the law, so that refusing to walke after the flesh, vve endeauour to walke after the spirit, and this hee handles in the fourth verse: Shewing that the end why Christ hath condemned sinne in his flesh, is that hee might sanctifie vs to the obedience of his holy law, whereunto at the last hee shall make vs fully conformable. Thus you see how that former ground of comfort is confirmed vnto vs, howsoeuer by nature wee were vnder the law of sinne, and consequently vnder damnation, yet now by Christ we are freed from all law of sin, and so freed also from condemnation.

The phrases vsed here by the Apostle, makes his purpose seeme to be the more obscure, therefore will we first explan them. This phrase, *the spirit of life in Christ*, is more significant, than that well it can bee expressed in so few effectuall termes. The Apostle was sent a Doctor to the Gentiles, yet doth hee labour earnestly to conuert the Iewes; for both their edifications hee so tempers his stile, that speaking to the Gentiles in the Grecian language, hee keeps the Hebrew phrase, which as I said makes his speach appeare the harder. *The spirit of life in Christ*, then, is no other

Shewing how  
wee are deliu-  
red both from  
the commaun-  
ding and con-  
demning pow-  
er of sinne.

Phrases vsed by  
the Apostle ex-  
plained.

other thing, but the life of Christ, like that *Reuel. 11. 11.* Again, the law of the spirit of life in Christ, is no other thing but that forcible working lively power vwhich is in Christ: for it is customary to the holy Apostle to use the word law to expresse any thing, wherein there is a commanding or working power; so hee hath ascribed a law to sinne, a law to his members, a law to death, and now very properlie hee opposes vnto them a law of the spirit of life in Christ, vwhich is more lively and powerfull to save, to free, and to quicken, then any law that hath contrary power, can be able to destroy, captiue, or slay them who are in Christ.

Our aduersaries Sathan,  
sinne & death,  
are strong, but  
our Sauour is  
stronger.

*Rom. 16. 20*

In what a vile  
bondage vve  
liued by nature

Thus the words being expounded, the first lesson will arise out of the Apostles manner of speach, who ascribing to sinne and death a law, vwhich may condemne and destroy, ascribes to Christ a more powerfull law, to iustifie and preserue. Most sure then is our estate vwho are in Iesus Christ, for there is a power in our Lord, vwhich shall bring every contrary power of man and Angell in subiection to him, that tyrant sinne hath indeede oppressed and ouer-ruled many a one, but our Lord Iesus the valiant conquerour hath a mighty power able to disanull the lavy of sinne: and Sathan is that strong one vwho by nature possessest the hart of man, as his owne house, but Iesus is that stronger one, vwho vwill dispossesse him and cast him out of the hearts of all such as are his: *The God of peace shall shortly tread Sathan under our feet,* and therefore suppose vve bee vweak in our selues, yet vve vwill reioyce in the strength of the Lord Iesus.

Secondly, vve learne here that without Christ vve liued in a vile seruitude and bondage, of all seruants those are in vworst case who are sould, and of those vwho are sould, they are vworst vwho must doe seruice in prison, and of them vwho are in prison, most lamentable is their estate vwho are chayned and bound in prison, yet such seruants were vve by nature before Christ made vs free, vwe were not onely the seruants of sinne, and sould vnder sinne, as witnesseth the

Apostle,

Apostle, but more also vve vvere, as sayth *Esay*, captiued and bound with chaines in prison, the Taylour vwhereof is infidelite, for wee were all shut vp vnder vnbeliefe, a Taylour so straite and tyrannous, as permitted vs not so long as wee were in his keeping, so much as to lift vp our head or looke vp to heauen for deliuerance from him from whom onely comes our helpe. Our oppressers in this bondage, are Sa-than and Sinne, and sinnes of so many sorts, as doe miserably distract the soule. Pride one while usurping dominion ouer vs; Auarice another while vindicating a seat to her selfe with power to commaund vs; Concupiscence most com-monly challenging vs to doe her seruice, as our soueraigne. *Sic certant in me de me ipso cuius potissimum esse videar*, thus doe they striue within mee (saith Bernard) about mee to which of their dominion I shoulde appertaine. That which hee confessed of himselfe all the Godly may feele in their owne experiance, innumerable are those tyrants that striue among themselues, but all of them striue against vs to haue domination ouer vs, but indeede these are vncouth Lords, and such as can claime no title nor right vnto vs, wee are the workmanship of God, the redeemed of the Lord, and are bound to doe seruice to none but to him alone. O Lord therefore come downe and possest thine owne kingdome, erect a throne to thy selfe in our hearts, that thou by thy Spirit may raigne in vs as our King, and make vs free from these tyrants that would oppresse vs.

But that wee may the better perceiue how abhominable this seruitude is, let vs out of the Apostles words mark these three things : first, how this dominion is tyrannicall: Secondly, how the Commaundements of these tyrants are all wicked : and thirdly, are all deadliy; these three he toucheth shortly, when he saith that Christ hath freed vs from *the law of sinne and death*. First then he ascribeth vnto sinne a Law, not as if sin proceeded by a Law, (properly so cal-led) or that there were any lawfulness in sinne, but onely to poynct out the tyranny thereof : for as Rulers ordayne ned by

Ber. hom. 4.

Three things  
to be cōsidered  
in this bondage.

How a Law is  
ascribed vnto  
sinne.

God haue their owne Lawes by which they gouerne their Subiects in iustice, so hath also tyrannous vrurpers their owne commandements, to the obedience whereof they enforc such as are vnder them. And this tyranny the Apostle here ascribes vnto sinne.

I  
Sin is such an  
intollerable ty-  
ranny as never  
suffers his Sub-  
iects to rest.

August. ser.  
de temp.

1 Pet. 2. 11.  
2 Tim. 2. 22.

Amb. de fuga  
seculi cap. 4.

A tyrannie lawlesse, and most intollerable, for where as any other oppressor will sometime giue rest to such as are vnder his bondage. Euen in Egypt vnder Pharaoh, the Israelites had license to refresh themselves with meate, and drink and sleep, this spirituall oppressor giues no rest to his miserable captiues, but whether they eate, or drink, or sleep hee alway exacts the seruice of sinne from them, so that hee doth in such sort lye in wait to snare the children of God, *Ut faciat aliquando dormientibus quod non potest vigilantibus*, that sometime hee doth that vnto them when they are a sleepe, which by no meanes hee is able to do when they are waking. And if so hee doe to the Saints, what meruaile if he turmoyle the mindes of his Captiues vncessantly, with vncleane cogitations. When Sathan had once put it into the minde of *Iudas* to betray Iesus, did hee suffer him to rest till he had performed it? no indeed, hee permitted him not so much as to eate his meate, but hastned him from the Table to accomplish his sinne hee had intended: and *Ammon* being once entised to defile his sister *Thamar*, was so vexed that his flesh melted away, and his minde had no rest, O how intollerable oppresours are mans inordinate affectiōns, where they haue dominion ouer him. Flye (therefore saith the Apostle) the lusts of thy youth, noysome lusts, they fight (saith Saint Peter) against thy Soule, they are enimies to our peace, and to calling vpon the name of the Lord with a pure heart. *Libido est furia domina si semel te comprehenderit nec die nec nocte sine te requiesceret*, Lust said Ambrose, is a furious Mistresse, who if once shee comprehend thee, shall not suffer thee to rest neyther night nor day.

Secondly, in this seruitude, all the Commaundements are

are alway vnlawfull, the most vndealynge tyranny that euer was, sometime hath had a reasonable commaund, but the Law of sinne commaundeth and enforceth alwayes the transgression of the Law of God. Sore was Israell oppresed, when they were compelled in Egypt to worke in brick and clay, a seruice vnseemely in a holy people made free by the Lord, but what is it comparable to Sathan's tyrannie which he exercised ouer vs, when wee were strangers from the life of God, through the ignorance that was in vs, and not content with the euill he hath done vs, still hee usurpes ouer vs, euen now when the Sonne hath made vs free. The Lord put in our mindes to know how flauish and vndealynge Sathan's bondage is, that our hearts may be confirmed to resist him.

Lastly, the commandements of this tiranny are all deadly, for the Law of sinne subiecteth vs to the Law of death, the commaunding power of siane, if wee yeeld vnto it, deliuers vs vnto the condemning power of sinne, *for sinne, when it is finished bringeth out death.* And herein Sathan bewrayes himselfe to be a shamelesse and a faithlesse traitour, not onely he promiseth life, when his purpose is to influet death, but where first hee entiseth man vnto sinne, hee doth next accuse man to God for those same sinnes which man hath done by his entisement. Be assured of this, thou who art led captiue of Sathan to doe his will, that he who now without ceasing is a tempter of thee to sinne, shall shortly after this be a tormenter of thee without intermission, because thou hast sinned.

And if this can not yet moue vs to become weary of this bondage let this threefold meditation helpe vs. Consider first what wee haue beeene: secondly, what wee hope to bee: thirdly, what euen now wee may bee in regard of the present occasion, and wee shall see that it is most vnseemely for vs to liue any more seruants to so vndealynge, vndealynge and intollerable Maisters. Remember first thy originall glory, O thou man of God, thou wast made to

2  
All the com-maundements thereof are vn-lawfull.

3  
They are all deadly.

Jam. 1.13.

A threefold god-  
ly meditation  
profitable to  
make vs weary  
of the seruice  
of sinne.

I  
If we consider  
what we haue  
bin by creation

Basil hexam.  
hom. 10.

the image of God, invested in this dignitie to be Lord, and ruler ouer the creatures. *Animales O homo principatu decoratum, ut quid seruis affectionibus, quamobrem tuam ipsius dignitatem abjecis, tecum ipsum seruum peccati constituis, quare tecum facis captiuum diabolus, Princeps creaturarum constitutus es, & dignitatem naturae tuae proiicias.* O man thou art a creature adorned with princely power (by thy first creation) why then seruest thou affections, why dost thou cast away thine owne dignitie, and makes thy selfe a captive of Sathan? thou wast placed Lord of the creatures, thou wast appoynted to rule ouer the fish of the Sea, and every beast of the field, what shame is it then that thou shouldest be ouerruled with those beasts which are within thee?

2  
What we hope  
to be after this  
life.

Ber. de perse-  
cutione susti-  
nenda cap. I I  
1 Iohn. 3. 2.

3  
What prefendy  
we may bee.

Secondly, consider what thou hopest to bee after this life, dost thou not hope to raigne as a King in the heavens, and wilt thou now live as a slave to Sathan vpon earth? Is any man crowned except he striue as he ought? or doth he receiue the price, who runnes not the race, or can hee obtaine the victorie, who never wrestled? why then fightest thou not? why runnest thou not? why beginnest thou not to raigne in earth as a king ouer thy lusts, seeing thou hopest to raigne as a king in heauen in glory? Doe not deceiue thy selfe, that crowne is for conquerours not for captives. *Non sperare potest regnum celorum, cui supra propria membra regnare non donatur:* hee cannot looke for that heauenly kingdome, to whom it is not giuen to raigne ouer his owne earthly members. *Wee know that when Iesu shall appeare we shall bee like him,* for wee shall see him as hee is, and hee that hath this hope in himselfe, purgeth himselfe even as hee is pure. Certainly, if the Lord through Grace prepare thee not for his Heauerly Kingdome, thou canst never say with a warrant, that the Lord hath prepared that kingdome for thee.

And thirdly, the consideration of the present occasion should waken vs to goe out of this house of bondage, for now the Sonne of God offers to make vs free, a Prince of greater

greater power, is content to enter in confederacie with vs, hee promiseth to restore vs to all the priuiledges wee lost in *Adam*; yea to giue vs much more than euer we had in him, and shall we neglect so faire an occasion? When *Cyrus* king of Persia proclaymed liberty to the Iewes to goe from Babell, the place of their captiuitie, homeward to Ierusalem, it is said, that all those went forward whose spirit God had raised vp: and now when the Lords annoynted proclaymes liberty to the captiues, and the opening of the doore to them that are in prison, I know that none shall follow his calling but such whose spirit the Lord hath raysed vp, the rest being miserably blind, delight to lye still in captiuitie, thinking their bondage liberty. The Lord giue vs grace that we may discerne the time of our visitation, that with *David* we may aduance our eyes toward the Lord, who hath begunne to plucke our feete out of the net, and that still we may lift vp, and stretch out our hands vnto him, till hee haue deliuered vs fully from the power of the enemie. *Job xliii. 13.*

This being spoken of the bondage, wee are now to consider that our deliuerance from it, is here ascribed to Jesus Christ. *Thy perdition is of thy selfe O Israel. But our salvation belongs to the Lord, and to the Lamb that sits upon the throne.* Let no man therefore bee so vnthankfull as to ascribe any part of this glory to another, *my glory will I not give to another,* saith the Lord: the glory of a temporall deliuerance God will not giue it vnto man; hee would not save Israell vnder *Gideon*, with thirtie two thousand, and why? least Israell should vaunt against the Lord, and say my right hand hath done it. Or euer he entred his people Israell into the land of Canaan, he forewarmed them that they shold not say it was for their righteousesse, and will hee then thinke yee giue the praise of this most notable deliuerance to the Creature? No, the whole booke of God witnesseth that it is not for our righteousesse, but for the praise of the glory of his rich mercie, that wee are entred into heauenly Canaan. Did *Peter, James, and John* help the Lord

to deliuer  
the world  
from sinnes  
and death  
by his  
cross  
and blood  
Heb. 13. 9.  
Rom. 5. 10.

Our deliue-  
rance from this  
bondage is to  
be ascribed vñ-  
to Christ only:  
*Heb. 13. 9.*  
*Ren. 7. 10.*  
*Isai. 42. 8.*

Jesus, in that agonie which hee suffered in the garden? no  
surely, hee had them watch with him and pray, but when  
hee was sweating blood, they were sleeping; when hee was  
buffeted in Caiphas hall, did not Peter deny him? when hee  
went to the Crosse, did not all his Disciples forsake him?  
and those who loued him most dearely, did they not stand  
a farre off from him? Certainly he alone troad the wine-  
presses of the wrath of God, he alone bare the punishment  
of our sinnes in his blessed body on the Crosse, to him ther-  
fore alone pertaineth the glory of our saluation.

As for the persons to whom this deliueraunce pertaines, the Apostle names himselfe among them; *bath freed vs, not to exclude, but rather to confirme all others who are in Iesus Christ.* For hee confesses of himselfe that hee was received to mercy, for this end, that God might shew vpon him *an example of long suffering, to them who shall in time to come be converted in him unto eternall life*: therefore is it that hee speakes of this deliueraunce in his owne person, for the confirmation of others, who hauing beene before, as hee was, notorious sinners, are now become such as repents, and beleeues. And indeede every example of GODS mercy shewed vnto others, should serue to strengthen vs. *Andientes Christianum non horruisse confidentem latronem, &c.* when wee heare (sayth Bernard) that the Lord Iesus abhorred not the penitent Theefe on the Crosse; that hee despised not the sinfull Cananitish woman, when she made supplication; nor the woman taken in Adultry; nor him that sat at the receipt of Custome; nor the Publicane, when hee sought mercy; nor the Disciple that denied him; neither yet the persecutor of his Disciples: *in odore horum unguentorum curramus post eum, in the sweet smell of these ointments, let vs ranne after him.*

Alwaies we see that the Apostle doth so speake vnto others  
of a deliueraunce obtayned by Christ, as being also pertaker  
thereof himselfe. As he was a Preacher of Christ, so he was  
a follower of Christ, he beate downe his body by discipline,  
least

Mercies of god  
shewd vpon  
others shoud  
confirme vs if  
we repente, to  
looke for the  
like to ourselus.  
*2 Tim. 1.16.*

Bernardino  
di Montefeltro  
o Signore di  
Mondavio  
e della  
**Bernardino**  
di Montefeltro  
o Signore di  
Mondavio

Preachers not  
pertakers of  
that mercy,  
which they

least that preaching vnto others hee should haue beeene a reprobate himselfe: and therfore he now speaks as one who is sure that hee also hath his portion in Christ. Otherwise what comfort can it be, either to Preacher or professor to speake of that life and grace, which commeth by Christ Iesuſ, they themſelues in the meane time being like to that miserable Atheiſt *Simon Magus*, to whom *Peter* gaue out that fearefull ſentencē, *thou haſt neither part nor fellowship in this busynesse*, or like thoſe Priests in Ierusalem in the dayes of *Herode*, who directed others to *Bethleem* by the light of the word, to worship Christ, but went not themſelues; or thoſe builders of Noahs Arke, who helped to build a vefſell for prefervation of others, but perished in the deluge themſelues; or like *Bilbab* and *Zilpah*, who brought forth and nourished freemen vnto *Jacob*, but remayned themſelues in the ſtate of bond women: from this vnhappie condition the Lord deliuer vs, and make vs pertakers of that mercie and grace, whereof he hath made vs Preachers and professors.

From the Law of finne and death. Here the Apostle shewes from what it is that we are deliuered. *Danid* ſayth, *many deliuernances giueſt the Lord to his annoynted*, he ſpoke it of himſelfe, and it is true of all the Children of God. By a great deliuernance he ſaued *Noah* in the deluge; *Lot* in the burning of *Sodome*; *Israell* out of Egypit; *Joseph* in the priſon; *Daniell* in the denne; the three Children in the fierie furnacie, but all these are ſmall if they be compared with this deliuernance from ſin and death.

Where firſt we learie how the Apostle conioynes theſe two, finne and death, if wee be deliuered from the firſt wee ſhall alſo be deliuered from the ſecond, but if wee abide in the firſt wee ſhall be ſure not to eſcape the ſecond: if therefore Sathan ſay vnto vs as hee did to our firſt parents, *thou eate of this forbidden tree yee ſhall not dye*, let vs anſwere him, he hath proued already a ſhamelēſſe lyar, and we are not any more to credit him; that ſame penaltie lyes vpon euery

pronounce to  
others are  
moſt miſerable

*Act. 8.21.*

*Pſal. 18.51.*

Finne & death  
God hath con-  
ioyned; who  
ſhall ſepare  
them?

Gen. 20.3.

Chris. hom. 5  
ad popu. Aut.What a decei-  
uer Sathan is  
in tempting to  
finne.

Gen. 34:

every sinne, which was layd vpon the first, if ye do it, ye shall die. God hath conioyned them, & who shall seperate them ? though the Lord speake not instantly to euery sinner, as he did to *Abimelech*, behold thou art but dead, because of this sinne, yet is it true of euery sinne, when it is finished it brings our death. So foone as *Ionas* entred into the Sea (faith Chri-*sostome*) the storne rose, to teach vs that *Ubi peccatum, ibi procella*, where there is sinne, specially committed with re-  
bellion, there will not faile to arise a storne of the wrath of God.

It is true indeed the sinner in committing of sinne doth not perceive this, being blinder than *Balaam*. he walks on in an euill course, and sees not the sword of Gods vengeance which is before him, but imagines alway to reap some good either of profit, or pleasure, by committing of sin; for these are Sathan's two baites, vnder which hee covers his deadly hookes. It is therefore a poynct of singular wisedome to de-  
cerne betweene the deceit of sinne present, and the fruit of sinne to come, betweene that which Sathan promises, and that which wee finde in experiance performed. He promis-  
ed to our parents that they should be made like vnto God, but in very deede hee made them miserable like himselfe. And if thou wilt also obserue that which thou findest in thy owne experiance, what fruit hast thou of a sinne, when thou hast committed it ? doth not darknesse arise in thy minde ? heauiness in thy heart ? terror, feare, and accusing cogita-  
tions in thy conscience ? Every man may finde it, who list to marke it by moe then a thousand experiances in himselfe, that Sathan is a shameles deceiuer; yea more deceitfull then *Laban*, who promised to give to *Jacob* beautifull *Rachel*, but in the darke hee gaue him bleare-eyed *Leah*: be assured he will change thy wages, promise thee one thing and pay thee with another. As *Hamon* spake to his *Sichemites*, so doth Sathan to his blindsolded citizens, hee perswaded his people that if they would bee circumcised all *Jacobs* sub-  
stance and cattell should bee theirs, but indeed the contrary ensued.

ensued, for the goods of the Sichemits befell to the house of *Jacob*, and they themselves perished by the sword. Let vs therefore beware of the inuenomed tongue of the Diuell  
*mentitur, ut fallat, vitam pollicetur, ut perimat*: he lyes that hee may deceiue, hee promiseth life, that hee may inflict death: say hee what hee will, let vs beleue the word of the Lord, confirmed by doolefull daily experience, *the wages of sinne is death*. God hath knit them together, and who shall seperate them?

So oft then as Sathan by the deceit of sinne would beguile thee, remember that though sinne seeme to be sweet, the fruit thereof is exceeding bitter, if thou feare not sinne, feare that end whereunto sinne leads thee, *dulce peccatum, sed amara mors*, sinne is sweet, but death is bitter: rememb're that the wages which Sathan promiseth and man would haue, hee shall not get, but the wages which God threatneth, and man would not haue, shall assuredly bee payed him: for this is the miserie of those who walke in their sins, *illud propter quod peccant, hic dimittunt, & ipsa peccata secum portant*, that for which they sinne, they leaue it behinde them, and carries their sinnes away out of the world with them. So that in the end, when they shall gather the profit of all their former sinnes into a summe, they shall find no other, but that foretold by the Apostle, *What profit haue ye now of all these things whereof ye are ashamed?* surely there is no fruit but shame and death to bee pluckt from the forbidden tree of sinne.

But here it may bee objected by the weake conscience of the godly, how can this comfort bee ours, that wee are freed from sin, who finde our selues so continually assaul'ted, yea oftentimes oppressed of sinne? For answere, let vs marke that the Apostle saith not wee are fully freed from sinne in this life, but we are freed from the law of sin, that is, both from the commaunding and condemning power thereof. Sinne doth not now raigne in our mortall bodyes as before, neither hath it power any more to detaine vs vnder

Cypr.lib. 1.  
epist.8.

Sin seems sweet  
but the fruite  
therof is bitter.

Aug.hom.42

Rom.6.21.  
glattib.

Comfort for  
the godly who  
are troubled  
with the tenta-  
tions of sinne.

*Iosbua. 9.*

vnder death. But as for the temptations of sinne, there is no sort of men more troubled with them, then they whom God hath begunne to deliuere from the Law of sinne : for Sathan being impatient of his losse, seekes daily to recover his forme: dominion. From the time that once the Gibeonits made peace for themselues with *Iosbua*, all the rest of the Kings of Canaan made warre against them, and so soone as we enter into a covenant with the Lord Iesus, Sathan shall not faile the more fiercely to assault vs, seeking to recover his old possession; yet if as the Gibeonits did, we send specidlie messengers to *Iosbua*, to shew him how wee are troubled for his sake, hee shall not withdraw his helping hand from vs.

Our begun de-liuernce from sinne, the Lord shall perfect.

*1 Cor. 1.8.*

*Phil. 1.6.*

Our deliuernce from sinne is begunne now, but not perfected, but we know that *our God is faithfull, by whom we are called, hee shall also confirme vs to the end. Euen hee who hath begunne this good worke in vs, will performe it untill the day of Christ.* As the Angell who deliuered Peter out of prison, appeared to him with a shining light in the darke prison, smote him vpon his side, and wakened him out of his sleepe, made his chaines to fall from him, and caused him to arise and follow him, went still before him, to lead him in the way through all impediments, and departed not from him till hee had entred him within the Cittie of Ierusalem: so the spirit of our Lord Iesus who hath once come downe vpon vs in this prison, and hath lightned our darknesse, wakened vs out of our dead securitie, and loosed the chaines of our sinnes wherewith wee were bond, shall abide continually with vs, gouerning vs with his light and truth, till hee haue entred vs within the portes of heauenly Ierusalem. Blessed be the Lord, where before wee were the captives of sinne, now the course of the battell is changed, sin is become our captive through Christ, it remaineth in vs not as a commaunder, but as a captive of the Lord Iesus : it is true, the boltes of sinne are yet vpon our hands and feet to admonish vs of our former miserable thralldome, we draw

as yet the chaines of sinne after vs, which makes vs indeed goe forward the more flowlie, but are not able to detaine vs in that bondage, wherein wee lay before.

And as concerning our deliuernce from death, wee are to know that death is two-fold : the first, and second, the first is a separation of the soule from the body : the second is a separation of them both from the Lord, *Mors prima pellit animam nolentem de corpore, mors secunda detinet animam nolentem in corpore.* The first death expels the soule against the will out of the body, the second death compels the soule against the will to abide in the body, for vnto the greater augmentation of their paine, as they were companions of sin, so shall they be compelled to abide companions of punishment.

This second death hath three degrees, the first is when the soule by sinne is separated from the Lord : the second is, when the body by the power of that curse due to sinne, is turned into dust and the soule is sent to hell: the third is, when both soule and body being ioyned together againe in the resurrection, shall be banished from the presence of the Lord, and cast into vtter darknesse. And it is called the second death because it is executed vpon the wicked after their first death, otherwise the first death that euer came in the world, was the first degree of the second death, *Mors anime precessit, anima deserente Deum, & mors corporis sequuta est, anima deserente corpus, deseruit Deum volens animam, & coacta est deserere corpus nolens,* the death of the soule went before, the soule departing from God, and the death of the body followed the soule, departing from the bodie, the soule departed from God willing, and therefore is compelled vnwillingly to depart out of the body.

Now from both these deaths wee are delivered by the Lord Iesus for our soules being freed from sinne, are reconciled with God, and so exempted from that wrath which is to come. For albeit the deere children of God bee sometime exercised with inward terrors of conscience, which

How we are deliuered from death both first and second.

*Aug. de ciuit. dei. l. 21. ca. 3*

Second death hath three degrees.

*Aug. de verb.  
Apost. ser. 33*

How Christians are exercised with terrors of conscience which in the owne nature are forerunners of the second death.

in their owne nature are forerunners of these paynes prepared for the wicked, and are as the smoake of that fire which afterward shall torment them : yet vnto the godlie their nature is changed, they are sent vnto them, not to seperate them from the Lord, but to draw their harts neerer vnto him, and to worke in them a greater conformitie with Christ.

The nature of  
the first death  
changed to the  
Christian.

*Amb. de bono  
mort. cap. 4.*

And as for the first death, wee are so delivered from it, that albeit in the owne nature it bee the Centre of all miseries, and a fearefull effect of Gods curse on man for sinne, Yet to the godly the nature thereof is also changed, so that now it is not the death of the man, but the death of sinne in the man : *mors est sepultura vitiorum*, death (saith Ambro(e)) is the buriall of all vices. As the worme which is bred in the tree, saith Christostome, doth at last consume it, so death which is brought out by sinne, doth at the length consume and destroy sinne in the children of God. Finally, death is the progreſſe and accomplishment of the full mortification of all our earthly members, wherein that filthie fluxe of sinne is dryed vp at an instant. It is a voluntarie sacrificing of the whole man, soule and body to the Lord, the greatest and highest seruice wee can doe to him in the earth : for where in the course of our life wee are continually fighting against our inordinate lustes and affections, to bring them in subiection to Christ, by death as it were with one stroke they are all smitten and slaine, and the soule is offered vp to God in a sacrifice of full and perfect obedience.

Verse

Verse 3. For that that was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne Sonne, in the similitude of sinfull flesh, and that for sinne, condemned sinne in the flesh.



H E Apostle hauing set downe in the first Verse a Proposition of Comfort, belonging to them who are in Christ, and confirmed it in the second, he proceedeth now to the explication of the Confirmation: Declaring how it is that Christ hath freed vs from the law of sinne, and first he shewes how Christ hath freed vs from the condemning power of sinne, in this verse: namely, that hee taking vpon him our nature, and therewithall the burden of our sinnes, hath condemned sinne in his blessed bodie, and so disanulled it, that it hath no power to condemne vs. And this benefit he amplyfies, shewing that by no other meanes we could obtaine it: for where without Christ there is but one way for men to come to life, namely, the obseruance of the law, hee lets vs see it was impossible for the law to saue vs: and least it should seeme that hee blamed the law, hee subioynes, that this impotencie of the Law to saue vs, proceeds from our selues, because that we through fleschly corruption which is in vs cannot fulfill that righeteousnesse which the law requires.

This impotencie of the law appeareth by these two things; first it craved that of vs which we had not to give, namely, perfect obedience vnto all the Lords commandements, and that vnder paine of death: which albeit most justly it be required of vs, considering that by creation we received from God a nature so holy that it was able to doe the law, yet now by reason of the depravation of our nature, drawne on by our selues, it is impossible that wee can performe it. Secondly, the law could not give that vnto vs whereof wee stood in neede, namely, that the infinit debt

3  
Expication of the confirmation.

Here followes an explication of the confirmation of his generall propositiōn.

I  
He shewes how we are freed from the condemning power of sinne.

The law could not saue vs.

Impotencie of the law to saue vs appears in two things.

I  
It craves that which now our nature can not give.

2  
It gives not that which our

estate now  
craueth.

Miserable  
blinde are they  
who seeke life  
in perfect ob-  
seruance of the  
Law.

Yet such are all  
the children of  
Adam by na-  
ture.

of transgressions, which we had contracted should bee for-  
givuen vnto vs : this I say the law could not doe, for the law  
commaunds obedience, but promises not pardon of dis-  
obedience; yea rather it bindes the curse of God vpon vs for  
it. And againe we stood in neede of a supernaturall grace  
to reforme deformed nature, and this also the law could  
not doe, it being a doctrine that shewes vs the way to life,  
but ministers not grace vnto vs to walke therein, but all  
these which the law could not doe, Iesus Christ by whom  
commeth grace and life, hath done vnto vs.

Where first we haue to marke the pitifull estate of those  
who seeke life in the obseruance of the law, which here the  
Apostle saith is impossible for the law to gine, they seeke  
life where they shall never finde it. The Apostle in another  
place calleth the law the ministerie of death and condemnation;  
and that because it instantly bindes men vnder death  
for every transgression of her commandements, so that hee  
who hath eyes to see what an vniversall rebellion of na-  
ture there is in man vnterminate to Gods holy law, yea  
what imperfections and discordance with the law are re-  
manent in them who are renewed by grace, may easily espie  
the blinde presumption of those that seeke their liues in the  
ministry of death. Yet so vniversall is this errour, that it  
hath ouergone the whole posterite of *Adam*, nature tea-  
ching all men who are not illuminated by Christ, to seeke  
saluation in their owne deeds, that is, to stand to the coue-  
nant of workes. But the supernaturall doctrine of the Euangeliſt reaches vs to tranſend nature, to goe out of our selues,  
and to ſeeke ſaluation in the Lord Iefus, and ſo to vſe the  
law, not that we ſeeke life by fulfilling it, which here is im-  
possible, but as a ſchole-maister to leade vs vnto Christ, in  
whom wee haue remiſſion of our ſinnes, ſanctification of  
our nature, acceptation of our imperfect obedience, bene-  
fits which the law could neuer aford vnto vs.

*Inasmuch as it was weake because of the flesh. The Apo-  
ſtle doth in ſuch ſort ascribe to the law an impotencie to  
ſave*

sauers that hee blames not the Law, but the corruption of our fleshly nature, being not able to fulfill that righteousness which the law requireth: yea as the Apostle hath taught vs before, so farre is our nature peruerter by our Apostasie from God, that we are not onely vnable to doe that which the good and holy law of God requires, but also vve become worse by the law: for by the commandements of the law, sin reuiues in our nature, and takes occasion by the law to become more sinfull, and so like a desperate disease it conuerts that medicine vvhich is ministred to cure it into a nourishment and confirmation of the sicknesse it selfe. It is the nature of contraries, that every one of them intends the selfe to expell another; whereof it comes that there is greatest cold in the bosome of the earth, euен then when the Sunne with greatest vehemencie shines on it, to callifie and heat it: euен so our corrupted nature doth never shew it selfe more rebellious and stubborn, than vwhen the lavy of God beginnes to rectifie it. As an vnruley and vntamed horse, the more hee is spurred forward the faster he runnes backward: so the peruerse nature of man *mutatur semper in vetitum*, is so farre from being reformed by the law, that by the contrary sinne that was dead without the lavy, is reuiued by the law, and takes occasion to worke in vs all manner of concupisence. The Apostle is not ashamed to confess that hee found this in his own person; *Augustine* also examining his former sinfull life, doth hereby aggrauate his corruption, that in his young yeeres hee vvas accustomed to steale his neighbours fruit, not so much for loue of the fruit, for hee had better at home, as for a sinfull delight he had to goe with his companions to commit euill: so that where the lavy should haue restrayned his sinfull nature, it was so much the more prouoked to sinne by the lavy. Let therefore the *Semipelagians* of our time say to the contrary what they will, let them magnifie the arme of flesh, to diminish the praise of the grace of God, and dreame that mans nature vngenerate can bring forth merits of congruitie, or works of

The impotency of the law comes not of the law which is good, but of our owne corrupted nature.

Our nature becomes worse by the law.

*August.lib.2  
confess.cap.4.*

preparation, yet doth the Lord heerein greatly abase man, when hee telleth him, that not onely he cannot doe that which the law requireth, but that also the more he is commaunded the more hee repines, vntill Grace reforme him.

**How Christ hath done that which the law could not.**

*God sending his owne Sonne.* The Apostle proceedes and let vs see how the Lord by Christ hath wrought that salvation which the Law could not. Wherein first it is to bee marked, that the Apostle faith not wee fought from the Lord a Sauiour, but that the Lord sent him vnto vs vre-quired. Surely neither man nor Angell could have euer thought of such a way of Salvation, the Lord hath found it out himselfe, in his incomprehensible wisedome: a way so to saue man, that the glory both of his mercie and iustice shall bee saued also. Most properly therefore is hee called, *Pater non iudiciorum, sed misericordiarum,* Father not of iudgements but of mercies, for both the purpose, and the meanes of our saluation are from himselfe: hee hath found causes without him, moving to execute his iustice, hee hath beene prouoked thereunto by the disobedience of apostate Angels, and man; but a cause moving him to shew mercie is within himselfe, this-praise is due to God, it is the greatest glory, that can bee given vnto him. Abominable therefore is that errour of fore-seene merites by which the aduersaryes doe what they can to obscure the praise of the bright shining glory of Gods mercie.

**Why God is called father of mercie not of judgements.**

**How Christ is Gods owne son**

*His owne Sonne.* Iesus Christ is called Gods owne Sonne, to distinguish him from all others who are his sonnes by adoption, onely Christ is the Sonne of God by nature, by that diuine inutterable generation, whereof *Esay* saith, *Who can expresse it.* Thus is hee Gods owne sonne, that is, coeternall and coessentiall, begotten of the Father before all time, by the full communication of his whole essence vn. to him, in a manner that cannot bee expressed. And in the fulnesse of time hee became man, God being manifested in the flesh, and in regard of his humane nature, which was conceived

conceived of the holy Ghost, and vnitid in a personall vni-  
on with his diuine, hee stands in the title of Gods owne  
sonne, after so singular a manner, that hee admits no com-  
panion.

The last of these two, the Apostle makes the first point  
of the mysterie of God in hysse. *God manifested in the flesh,* where-  
in he bridles our curiositie, for if his manifestation in the  
flesh, that is, his incarnation be a mysterie, that goes beyond  
our vnderstanding, what shall we say of his diuine genera-  
tion? a mystery indeed to bee adored not to be enquired, an  
article proposed to be believed, not to bee disputed. The  
Arrians seeking to search out this vnsearchable mysterie  
with naturall reason, by infinite degrees more foolish then  
if they had presumed to number the starres of heauen, or  
measure with their fist all the vvaters in the Sea, they stum-  
bled and fell, being never able to comprehend, how the son  
that was begotten should bee coeternall and coessentiall to  
the Father who begot him: therefore the worthy Fathers  
of the primitiue Chruch to expresse the presumption of  
these arrogant spirits, drew them down from the dangerous  
speculation of these high mysteries far aboue their capa-  
cicie, to consideration of things which are in nature. *Si in  
Creatura genitum insueniri potest, coenam genitori, an non e-  
quum est concedas posse ista in creatore coeterna insueniri?* if in  
things created, that which is begotten may be fountid equall  
in time to that which begat it, why should it be denied that  
in the Creator, the begetter, and begotten are equall in eter-  
nitie? When a candle (*faith Augustine*) is first lighted, at  
once there are two things, the fire and the splendor, or light:  
if it be enquired whether the fire come from the light, or  
the light from the fire, all men will agree that the splendor  
or light comes from the fire: but if againe it be demanded  
which of them is first or last in time, it cannot be determi-  
ned. But vwherefore shall vve vse these similitudes? as the  
Creator is aboue the creature, so is that mysterie aboue all  
the secrete of nature; no similitude can bee found in nature

Christs divine  
generation a  
great mysterie.  
*1 Tim. 3.16.*

Mans curiosity  
restrained from  
searching it.

*August.*

*Christ hath done that which the Law could not.*

*Rom. 11, 20*

Christ came  
like a sinfull  
man, but with-  
out sinne.

*Dan. 2, 45.*

*1 Cor. 15.*

How dearely  
the Lord loued  
vs, perceiue by  
the price he  
hath giuen for  
our ransome.

so much as shadow that most high and supernaturall mysterie, yet is the endeuer of these godly fathers commendable, vwho haue laboured to bring downe men to the exercising of their wits in things vwhich are below, like vnto themselves, leauing curious inquisition of higher secretes, vwhich as I haue said, are to be received with faith, reuerenced vwith silence, not searched out by curiositie. *O man bee not high minded but feare.*

*In the similitude of sinfull flesh.* Wee must not so vnderstand these words, as if Iesus had onely the similitude of a naturall bodie, no, hee was very man, made of the seed of *Danid*, he hath taken on our flesh indeed, yet was he not a sinfull man, but separated from sinners. *A holy One*, from the first moment of his conception, conceiued of the holy Ghost. *A Stone cut out of the mountaine without hands.* *The Flower of the field*, that groweth without mans labour or industry. *The second Adam*, very man as was the first, but not begotten of man. So then the word (*similitude*) is not to be ioyned vwith the word (*Flesh*) but with the word (*sinfull*). He tooke on mans nature without sin, yet subiect to those infirmities, mortallitie and death, which sin brought vpon vs, he appeared like a sinfull man, being indeed without sinne; in the shape of a Seruant, content to be made inferiour not onely to Angels, but to men of the vilest sort; sold for thirtie pieces of siluer; not so worthy to liue as *Barabas*; ranked vwith *Theeues* on the *Crosse*, and reputed as a Worme of the earth: thus being voyde of all sinne, yet was hee handled as a sinner and most wicked malefactor.

Wherein wee are to consider so farre as vve may, though vve cannot comprehend it, that vvonderfull loue vwhich the Lord hath shewved vs in this worke of our saluation, how deere and precious our life hath beene in his eyes, perceiue by the greatnessse of that pris which hee hath giuen for vs, for vwho vwill giue much for that vwhereof he esteemes but little? it was not vwith gold nor siluer nor any corruptible thing,

thing, that the Lord hath redeemed vs, but vwith the preciuos bloud of his owne Son Iesus, as of a Lambe vnableashed and vnspotted. If *Danid* considering the goodnesse of God towards man in the vwork of creation, fell out into this admiration, *O Lord what is man that thou art mindfull of him, or the Son of man that thou doest visite him?* how much more haue vve cause so to crye out, considering the riches of God, his vvordefull mercies shewed vs in the vwork of redempcion. It vvas a great kindnesse vwhich *Abraham* shewed to *Lot*, vwhen he hazarded his owne life, and the liues of his familie, to recouer *Lot* out of the hands of *Cchedarlaomer*, but not comparable to that kindenesse which our kinsman the Lord Iesus hath shewed vnto vs, who hath giuen his life to deliuere vs out of the hand of our enimies. The Lord shed abroad in our hearts more and more abundantly the sence of that loue, that wee may endeauour to be thankfull for it, by this threefold dutie, first of thanksgiving : secondly, of seruice : thirdly, of loue toward those who are beloued of him.

As for the first, our life should bee a continual thanksgiving, and worshipping before him, who hath loued vs, and washed vs from our sinnes in his bloud. When the childe[n] of Israell had passed the red sea, suppose they had a wast wildernes between them and Canaan, yet they praised God with a song of thanksgiving, and the Lord appointed an yearely remembrance of that benefit. If smaller mercies are to be remembred with thanksgiving, what shall wee think of the greater ?

As for the second, which is seruice, *Zacharie* teacheth vs that for this end God hath deliuered vs from all our enimies, that all our dayes wee should serue him in righteousnesse and holinesse, the reason why the Israellites bound themselues to give subiectiōn and obedience to *Danid*, was that he had deliuered them from the hand of the Philistines, the same reason *Ezra* vsed to the Jewes returnd from captiuitie to make them obedient to the Lord, *Seeing thou O*

*Psal. 8.*

Our thankfulnes again shold be testified by this threefold duetic.

I  
Continall  
thanksgiving.

II  
Seruice.  
*Luke. 1. 74.*

III  
*Sam. 19. 9.*  
*Ezra. 9. 13.*

Professors con-  
vinced that  
seruchim not.

*Lord hath giuen vs such delineraances, shall we returne any more to breake thy Commaundements? but much more should it binde vs to doe seruice to our Lord Iesus, seeing hee hath made vs free by his bloud, shall wee againe make our selues the seruants of sinne? The Lord never shewed a greater mercie on man, then this that hee gaue his sonne Iesus Christ vnto the death for vs, and there can be no higher contempt done to God by man, then if after so great a loue shewed vs, wee shall still refuse to bee his seruants: much will be required of him, to whom much is giuen, those Gentiles to whom the Lord reuealed himselfe in goodnes onely as their Creator, because they did not glorifie him, the Apostle saith that the wrath of God was reuealed from heauen vpon them, and what wrath then maist thou looke for, to whom the Lord hath manifested himselfe in mercy also, as thy Redeemer in Christ, and yet thou wilt not glorifie him: thou receiuest not him whom thy Father hath sent vnto thee, neyther wilt thou liue vnto him, that gaue himselfe to dye for thee, but by thy wicked life thou crucifiest againe the Sonne of God, and treadest vnder thy feet the bloud of the new couenant: certainly Sodome and Gomorrah shall be in an easier estate in the day of iudgement, then the wicked of this generation. For in this last age the Lord hath spoken to vs by his Son, he hath none greater to send after him: those labourers of the vineyard that slew the Seruants of the great King, were not for that instantly punished, but when the Sonne came, and they had murthered him also, then was their iudgement no longer delayed. It was not written for the Iewes onely in whom it was first accomplished, but for vs also to whom the Father in this last age hath sent his owne Sonne, and by whom hee hath spoken vnto vs from himselfe, if we despise him there remaines no more but a violent looking for of iudgement.*

Loue to those  
whom he hath  
bidden loue for  
his sake.

The third dutie is, that for Christs sake wee loue vnfai-  
nedly those vvhom hee hath recommended vnto vs, our  
good-

goodnesse cannot extend vnto the Lord, neither have vve him vwalking vwith vs vpon earth, that vve may minister vnto him, may wash his feete, and annoyst his blessed bodie vwith precious oyntments, therefore shoulde our delight bee vpon these his excellent ones that are vpon earth. When *Ionathan* was dead, *David* for *Ionathans* sake shewed kindnesse to *Mephiboseth*: our *Ionathan* is not dead, hee lives, and raigues in heauen, yet can we not declare our kindnesse to himselfe, let vs secke some *Mephiboseth*, some of Christes little weake and impotent children, of vvhom he hath said, what yee doe to one of these little ones for my sake is done to mee, and let vs shew kindesse vnto them, for the great loue which the Lord Iesus hath shewed vnto vs.

*And that for sinne.* These wordes containe the end of Christes manifestation in the fletch, which is, that in our nature hee might beare the punishment of our sinnes, satisfie the iustice of God, and so abolish sinne. Saint *John* makes this cleare, when he saith, that hee appeared to destroy the workes of the diuell, that is, sinne: for sinne being remoued there is nothing in man, but the workmanship of God. By this it is evident how highly they offend God, who abuseth the death of Christ, to nourish themselves in their sinne, being the bolder to commit sinne, because Christ dyed for them: surely this is to turne the grace of God into wantonnesse. The Lord came to abolish sinne, not to nourish it, *Christ once suffered, the iust for the vnjust* (not that we should still abide vnjust) but that hee might bring vs to God. Thou therefore who continuest vnjust, maist say, as thou hast heard, that there is a Sauiour come into the world, but can not say in truth, that there is a Sauiour come to thee. For where Christ comes hee worketh that worke for which hee came, namely, hee destroys the worke of the diuell, that is hee enfeebles, and abolishes at the last the power of finne.

*Condemned sinne.* Sinne by a metaphor is said to be condemned, for as they vwho are condemned are deprived of all the liberty, power, and priuiledges they had before, and hath

Christ came to  
destroy sinne,  
cursed are they  
who nourish it.

*1 Pet. 3.18.*

How Christ  
hath condem-  
ned sinne.

Colos.2.24.

Ambrose in  
bunc locum.Two head or  
chiefe iustice  
Courts holden  
by God.In the first the  
sinnes of all  
Gods elect are  
condemned.

no more any place to appeare in iudgement, so hath the Lord Iesus disanulled sinne, that it hath now no power to command, and condemne vs, hee hath spoyled principalities and powers, . and triumphed ouer them in the Crosse, and hath rayled vnto it the obligation of ordinances which was against vs, and so *sustulit illam quasi autoritatem peccati, qua homines detinebat in inferno,* hath taken away that povver and authoritie of sinne, whereby it detayned men vnder damnation . This hath hee done most lawfully, and in iudgement, as vve shall heare, bearing our sinnes in his blessed body on the Crosse, hee hath suffered that punishment vwhich the law required to bee inflicted on man for sinne, and that in the flesh, that is, in the same nature of man which had offended.

For, this word of Condemnation imports a iust, and lawful proceeding of a Judge in iudgement : which that vve may the better vnderstand, let vs consider that there are two generall and head iustice Courts, vwhich the Lord hath set vnto men, the one is holden already, the other is to bee holden : in the first the sinnes of all the elect are lawfully condemned, that themselues may be absoluē; in the second the persons of all the reprobate shall bee iustly condemned. In the first by the ordinance of God the Father, our sinnes were laid vpon the back of Iesus Christ, and a law imposed to him which was never giuen to any other, neyther Angell or man, to wit, the law of a Mediator, that hee should make vp peace betweene God and man; loue God in such sort, that hee should by suffering preserue the glory of his Fathers iustice, and yet make manifest the glory of his mercie; that hee should loue his brethren in such sort, that hee should take the burden of their transgressions vpon him, which as by the Father it vvas inioyned vnto him, so did hee vwillingly vndertake it. And therefore hauing our sinnes imputed vnto him, hee presented himselfe for vs vpon the Crosse, as vpon a pannell before the Judge, to vnderly the law, which craued that our sinnes should be punished to the death,

death. The decree according to the law is executed, death yea an accursed death, as the punishment of sinne, is laide vpon Christ: wherevpon there followes of equitie an absolution of all those for whom the Lord Iesus suffered as Cau-tioner, their sinne is condemned and made of no force to condemne them hereafter. The other generall iustice court will bee holden in the last day, wherein all flesh must ap-peare before the Lord, as their superiour: and in that su-preame and last Court of iustice shall bee condemned the persons of all those whose sinnes were not condemned be-fore in Christ Iesus, onely therefore blessed are they who are in Christ: *Hee that heares my wordes, and believes in him that sent me, hath everlasting life, and shall not come into con-demnation, but hath passed from death to life,*

And lastly we may obserue here what a powerfull Sau-iour wee haue, when to the judgement of man he was wea-kest, then did hee the greatest worke that euer was done in the world: he was powerfull in working of miracles in his life, but more powerfull in his death; for then hee darkened the Sunnes; hee shooke the earth; hee made the rockes to cleave; he rent the vaile of the temple a sunder; and caused the dead to rise: *Mortuum Cesarem quis metuat, sed morte Christi quid efficacius, if Cesar bee once dead who will feare, Christ even when hee is dead is terrible to his enimies: no-thing can be more effectuall then his death.* By it he did a greater worke than was the creation of the world; by it he brought in new heauen; and a new earth; by suffering death he destroyed him who had the power of death; when hee was condemned of man, hee condemned sinne that it should not condemne man: *passus est ut infirmus, operatus ut fortis, he suffered as a weake man, but wrought as a strong one. Sicut serpens mortuus, &c.* As that Serpent without life (erected by Moses in the wildernes) ouercame the living Serpents that stung Israell: so the Lord Iesus by suffering death hath slaine that serpent, that liuiug in vs had stung vs vnto death. *Hic vides mortem morte peremptam maledictum maledicto*

2  
In the second  
the persons of  
all the wicked  
shall bee con-  
demned.

*Iob. 5. 24.*

Christ did  
greatest woiks  
when to mans  
judgement hee  
was weakest.

*Cyp. de dupli-  
ci martirio.*

*August. de  
temp. ser. 7.  
Macar.  
hom. 11.*

*Chris. hom. 2  
in Math.*

*maledicto extinctum, & per que Diabolus iam ante a valebat,  
per ea ipsa tyrannidem ipsius esse destrutam, here thou seest  
(faith Christofome) death slaine by death, and the tyramnie of  
Sathan destroyed by these same meanes by which before  
most of all he preuailed.*

Christ a power  
full Sauiour,  
stronger then  
Samion, yea,  
stronger then  
that strong one

O wonderfull worke! surely the weaknesse of God is stronger then man : hee is that *stronge One* indeed, stronger then *Samson*. When the Philislines thought they had him sure within the portes of Azzah, hee arose at midnight, and tooke the doores of the gates of the Cittie, and the two posts, and carried them away with the bars thereof on his shoulders vp to the top of the mountaine, which is before Hebron; but our mightie Conquerour and deliuener the Lord Iesus, hath in a more excellent manner magnified his power, for being closed in the graue, clasped in the bands of death, and a stone rolled to the mouth of the graue, the Sepulcher sealed, and guarded with souldiers, he rose againe the third day before the rising of the Sunne, he carried like a victor the bars and posts of death away, as vpon his shoulers, and vpon the mount of Olivies hee ascended on high leading captiuitie captiuie.

Christs power  
yelds vs great  
comfort.

*2 Kin. 18.35*

*Deut. 28.29*

*Psal. 143.12*

Like as therefore wee received before great comfort through the consideration of Christs incomprehensible loue toward vs, so is it now confirmed by the meditation of his power Let Sathan boast like *Rabsache* that the Lord is not able to deliuier Jerusalem out of his hands, hee is but a blasphemous Lyar, the Lord will rebuke him, and will shortly tread Sathan vnder our feet: it is the curse of the wicked, *hee shall be oppressed, and there shall bee none to deliuier him*, but blessed bee the Lord who hath prouided a strong deliuener for vs, who certainly shall set vs free from our enemies, and destroy all the oppressours of our soules. Glory therefore be vnto him for euer.

*Verse 4. That the righteousnesse of the Law might be fulfilled in vs, who walke not after the Flesh, but after the Spirit.*

**H**e Apostle hauing taught vs in the former verfe, how the Lord Iesus hath freed vs from the condemning power of sinne, doth now let vs see how we are freed also from the commanding power of sinne; for hee sets downe this to bee the first, and neerest end of Christ's death in respect of vs, the renouation of our nature, and conformitie therewith God his holy law: which hee expresses more cleerely in another place, when he saith, *that Christ gave himselfe to the death for his Church, that hee might sanctifie it, and make it to himselfe a glorious Church, not having spot, or wrinkle, or any such thing, but that it should bee holy and without blame.* This is the end which Christ hath proposed vnto himselfe, and whereof hee cannot bee frustrate, as hee hath begunne it, so he shall finish it, he shall conforme vs to the law, the righteousnesse thereof shall be fulfilled in vs, there shall not bee left in our nature so much as a sinfull motion or desire, but hee shall at the last present vs pure and without blame to his Father.

This righteousnesse of the law, I vnderstand to be that perfect obedience to the Commandements thereof, which the law requires flowing from the perfect loue of God and our neighbour: and it is fulfilled in vs two manner of wayes, first by application or imputation of Christ's righteousnesse vnto vs, he is our head and we his members, and are so vniited with him, that now we are not to be taken as sundry but as one bodie with him. By vertue of the which communion it comes to passe, that that which is ours is his, and that which is his, is ours, so that in our head we haue fulfilled the law, satisfied Gods justice for our sinnes. Secondly, it will be fulfilled in vs by our perfect sanctification, though now wee haue but begunne obedience and in part, the Lord Iesus at the

<sup>2</sup>  
Here followes  
the second  
member of the  
explication,  
wherein hee  
shewes how  
we are deliu-  
red from the  
commanding  
power of sin.  
*Ephes. 5.26.*

How the right-  
eousnesse of  
the law is ful-  
filled in vs.

the last shall bring it in vs to perfection.

The Iesuits collect here that the Law is fulfilled in this life.

This place prooueth no such thing.

*Caietane.*

That the law is not fulfilled in vs, nor by vs in this life is proued.

*Amb.de peniten.li. 1. cap.6  
Ierem. 17.*

*Aug.de verb  
Apost.ser.29*

The Iesuits of Rhemes in their marginall notes on this Verse, collects a note which the word here rendreth not vnto them. Wee see (say they) that the Law which is Gods commandements, may be kept, that the keeping therof is iustice, and that in Christian men that is fulfilled by Christis grace, which by the force of the Law could neuer be fulfilled: that the law may be fulfilled, and also shall be fulfilled by the grace of Christ, who hath deliuered vs from the Law of sinne, is evident out of the Apostles words, we confesse it, and are comforted in it, this is an end which Christ hath proposed vnto himselfe: that he may make vs perfectly answerable to that holinesse, which the Law requireth, and in his owne good time he shall bring it to passe: but that the Law is fulfilled of men in this life, cannot be proued, neyther out of this place, nor any other place of holy Scripture, *Damnum est peccatum, non extingutum*, Sinne is condemned (sayeth Caietane, one of their owne) but not extinguished.

And hereunto beside infinite testimonies of holy Scripture agreeth also the suffrages of pure antiquitie. *Non dicit familia tua sana sum, medicum non requiro, sed sana me Domine, & sanabor.* It is not (saith Ambrose) the voyce of thy familie, I am whole, and needes not a Phisition, but heale mee O Lord, and I shall be healed, *Tu andes Nouatiane mundum te dicere, qui etsi operibus mundus esses hoc solo verbo immundus fieres.* Ambrose spake it to the Nouatians Heretiques of his time, and it may bee fuly turned over to the Iesuits of our time: *Darest thou O Iesuit call thy selfe cleane and holy?* albeit thou wert cleane in regard of thy works, this one word were enough to make thee vncleane, With him also agrees Augustine, *Sunt quidam inflati vtrres spiritu elationis pleni, non magnitudine ingentes, sed superbie morbo tumentes, ut andeant dicere insueniri homines ab aliis peccato.* There are some (saith hee) like vnto vessels blowne vp with winde, filled with a hautie spirit, not solidly great, but

but swelled with the sicknesse of pride, who dare be holde to say, that men are founde in earth without sinne? Of such as these hee demands in that same place: *Interrogo te, O homo sancte, iuste, sine macula, oratio ista, dimitte nobis debita nostra, fidelium est, an catechumenorum?* certe regeneratorum est, immo filiorum, nam si non est filiorum qua fronte diciuntur Pater noster, qui es in celis, ubi ergo es tu, O iusti sancti, in quibus peccata non sunt. I demand of thee (O man) thou who art iust and holy, this prayer, *Forgive us our sinnes*, whether is it a prayer to bee sayd by Catechists onely, or to be said also of such as are beleuets and converted Christians? surely it is the prayer of men regenerated, yea, it is the prayer of the Sonnes of God, for they call God their Father, in heauenywhere then are ye, O ye iust and holy ones in whom are no sinnes? If the regenerate and sonnes of God haue need to craue remission of sinnes, what are yee who say ye haue no sinne? If wee say we haue no sinne, we lie, and the truth is not in vs, and our blessed Sauour to let vs see how farre wee are from doing that which wee shoulde doe, saith: *When yee haue done all that yee can doe, yet say yee are unprofitable Servants*. Where because they haue a felly soberfuge, that albeit wee were never so righteous, yet for humilitie sake, wee shoulde say wee are unprofitable: I answere them, as Augustine answered the same obiection in his time, *proper humilitatem ergo mentiris*, then for humilitie sake, thou lyest, but it is certaine, Christ never taught man to lye for humilitie, this is but a forged falshoode of their owne.

And to ioyne the third witnesse with the former two, *Bernard* who liued in a very corrupt time, yet retained this truth, *Quis melior Propheta? de quo dixit Deus, inneni virum secundum cor meum, & tamen ipse necesse habuit dicere Deo: Ne intres in iudicium cum seruo tuo*, who is better then the Prophet *David*? of whom the Lord said, *I have found a man after mine owne heart*, yet had he need to say, *Lord enter not into judgement with thy Servant*. And againe, *Sufficit mihi ad omnem iustitiam solum habere propitium, cui soli peccavi:*

non

Ibidem.

A question for  
Papists.

1. Job. 1.9.

Luke. 17.10.

Aug. de verb.  
Apost. ser. 29

Ber. in annū.  
Maria.

Ber. in Cant.  
Serm. 23.

Ber. ser. cont.  
vitium ingrati.

Places of scripture wherein godly men are called Saints & righteous, makes not for their error of perfect obseruance of the Law.

In what sense Godly men are called perfect in holy Scripture.

*non peccare Dei iustitia est, hominis iustitia indulgentia Dei,*  
 It sufficeth me for all righteousness to haue him onely mercifull to me, whom I haue onely offended, to bee without sinne is the righteousness of God, mans righteousness is Gods indulgence, pardoning his sinnes: we conclude therefore with him. *De generationi huic misera, cui sufficere videretur sua insufficientia, immo inopia tanta, quis enim ad perfectionem illam, quam Scriptura tradunt, vel aspirare videretur? woe to this miserable generation, to whom their owne insufficiencie seemes sufficient, for who is it that hath so much as aspired to that perfection, whiche the holy Scripture commandes vs?*

But to maintaine their error, they enforce these places of holy Scripture, wherein mention is made of innocencie, justice and perfection in the Godly, whereupon they simply inferre that the Law is fulfilled. Their paralogies shall easily be discouered, if we keepe *Augustines rule*: when the perfection of any man is mentioned, wee must consider wherein, for a man may bee righteous in comparison of others, so *Noah* was a righteous man in comparison of that generation wherein hee liued, yet was hee not without sinne. A man may bee also so called in comparison of himselfe, the Lord judging a man according to that where vnto the greater part of his disposition is inclined: for the Lord doth repute and account his Children not after the remaynours of the old man, but according to the new workmaniship of his grace in them; whereof it commeth to passe, that albeit in a great part they bee sinfull, yet the Lord giueth vnto them, the names of Saints and righteous men.

Againe, in handling of the Apostles words *Philippians 3. let us as many as are perfect bee thus minded*, hee moues the question, seeing the Apostle hath said immediately before, that he was not perfect, how doth he now rancke himselfe among those who are perfect? how agrees these two, that hee is perfect, and not perfect? Hee answeres, the Apostle

was

was perfect, secundum intentionem, non secundum peruentio-  
nem, that is, perfect in regard of his intention and purpose,  
not in regard of peruention, and obtainyng of his purpose.  
And hereunto agrees that of *Bernard*, *Magnum illud elec-*  
*tionis vas perfectum abnuit, profectum fatetur*, that great cho-  
sen vessell of election graunts profection, that is, a going  
forward, but denyes perfection, for  $\tau\epsilon\lambda\epsilon\omega\varsigma$  is not onely he  
who hath come to the end, but hee also who is walking  
toward it, we are so perfect in this life that wee are yet  
but walking to perfection: therefore saith *Ambrose*, *Apo-*  
*stolus aliquando quasi perfectis loquitur, aliquando quasi per-*  
*fecturis, hoc est aliquando laudat, aliquando commonet*: the  
Apostle speaketh vnto Christians sometime as vnto men  
that are perfect, oþhter times as vnto men who are to perfect  
that which is required of them, that is, sometimes he pray-  
ses them for the good they haue done, and otherwhiles he  
admonishes them of the good they haue to doe. Wee con-  
clude therefore with *Augustine*, *perfectio hominis est, inuenisse*  
*se non esse perfectum*, this is the peifection of man to finde  
that hee is not perfect.

And as for that place of Saint *Luke*, where it is said that  
*Zacharie and Elizabeth walked without reprooche in all the*  
*Commandements of God*, because the Iesuits of *Rhemes* in  
their obseruations would wrest it to confirme their errorre,  
we will shortly make it manifest. That it makes not for  
them, *Augustine* hath two reasons, whereby hee proves out  
of that same Scripture, that *Zacharie* was not without sinne,  
first because he was a Priest, and was bound to offer aswell  
for his owne sins, as the sins of the people: Secondly, in that  
the Evangelist saith, hee walked in the commandements of  
God, it is an agreement, that as yet hee had not attayned  
to the marke: to the which wee may adde the third out of  
that same place, the dombnesse inflicted vpon him for his  
misbeleeving, euidently proves he was not so perfect as to  
bee without sinne. Beside this, he customably distinguishes  
betweene *peccatum & crimen*, sinne and a crime, that is,  
some

August. in  
Psal. 38.

Ber. in Cant.  
serm. 49.

Ambros. in  
Rom. cap. 8.  
ver. 9.

August. de  
temp. ser. 49.

How Zacharie  
and Elizabeth  
walked in all  
the command-  
ments of God.  
*Luke. 1. 6.*

Heb. 5. 3.

*Aug. Enchi.*

The end of  
Christs death  
is our sanctifi-  
cation, therefore it should  
not be abused  
to give libertie  
to sinne.

*2 Cor. 7. 1.*

Christ hath  
freed vs from  
the curse of  
the law not  
from the obe-  
dience thereof.

*Rom. 6. 15.*

*Rom. 7. 12.*

*Rom. 5. 17.*

*Ambrose in*  
*Rom. cap. 8.*  
*Rom. 7. 22.*

some grievous offence that gives slander and is worthie of  
crimination. *Sanctorum hominum vitam inveniri posse dici-*  
*mus sine criminio*, we affirme that the life of holy men may  
be found without a crime. And againe, *nunc bene vivatur si*  
*sine criminio, siue peccato autem, quis se vivere existimat, non id*  
*agit ut peccatum non habeat, sed ut veniam non accipiat*: now  
men liue well if they liue without crime, but he who thinkes  
he can liue without sinne, doth not thereby make himselfe  
free of sinne, but debarres himselfe from the pardon of his  
sinne. And so much for refutation of their error.

Now for our instruction we marke againe here, that see-  
ing the end of Christs death is our sanctification, it cannot  
be but a mocking of the sonne of God, and a treading of  
his holy blood, vnder the vncleane feete of men, to make  
the death of Christ a nourishment of sin: let such thoughts  
bee farre from vs, that we should take liberty to sinne, be-  
cause we haue a Saviour: this is to make Christ a minister  
of sinne, and as was said, to build vp that which Christ came  
to destroy. O thou wholouest the Lord Iesus, bee it far from  
thee to take pleasure in that which made his blessed soule  
heauie vnto death, let vs never nourish that life of sin, which  
was the cause of the death of Christ, but let vs daily *cleanse*  
*our selues from all filthinesse of the flesh and spirit, and grow vp*  
*vnto full holinessse in the feare of God.*

For albeit by Christ we be delivered from the curse of the  
Law, yet are we not exempted from the obedience thereof.  
In respect of the one, the Apostle said, *Wee are not vnder*  
*the Law but under Grace*: in respect of the other, hee hath  
said that the Law is good: and our Saviour protesteth he came  
not to destroy the Law, but to fulfill it, both in himselfe  
and his members, not onely by righteousness imputed, but  
also inherent. For the law stands to vs a rule of our life, we  
loue the holinessse thereof, and striues to conforme our selues  
vnto it: *instigati enim amici leges efficiuntur*, for men when  
they are iustified, become louers of the law, which before  
they hated. So that hereby wee are to try whether we be in  
Christ

Christ, if we delight in the law of God, if wee be grieued when our sinfull nature transgresses the precepts thereof, if we finde a begunne harmonie betweene our affections, actions, and her commandements, by these and the like effects may we know that in Christ we are iustified.

Lastly, we haue this comfort that seeing our sanctification is an end which the Lord Iesus hath proposed vnto himselfe, wee may be sure hee shall attaine vnto it. In the first creation what he commaunded was done, hee made light to shone out of darknesse, no impediment could stay the work of the Lord : so is it in the second creation, neither Sathan's mallice, nor the deceitfull allurements of the world, nor the sinnefull corruption of our owne nature, shall stay that work of our perfect sanctification, which the Lord Iesus hath not onely begun, but also taken vpon him to accomplish.

We are sure  
our begun san-  
ctification shall  
be perfected.

*Verse 5. For they who are after the flesh, sauour the things of the flesh, but they who are after the spirit sauour the things of the spirit.*



Ithereto we haue heard the proposition of comfort, the reason of confirmation and explication thereof. Now because the Apostle restrayned that comfort to those *who walke after the spirit, not after the flesh*: now in this third member of the first part of the Chapter, hee subioynes an exhortation. Wherein by sundry reasons he dissuades vs for walking after the flesh, and exhorts vs to walke after the spirit: wherein he keepes this order. First he oppones these two, *to walke after the flesh, and after the spirit*, as contraries, which cannot consist. He lets vs see the miserable estate of them who walke after the one, and illustrates it by the happy estate of those who walke after the other, and then concludes that they who are in the flesh cannot please God, ver. 5. 6. 7. 8. Secondly he comforts the godly, least that they considering

4  
Application of  
his former do-  
ctrine, contay-  
ning first a  
Commination  
of the wicked,  
wherein is de-  
clared their mi-  
serable state  
who walke af-  
ter the flesh.

Two sorts of  
fleshly things  
which the na-  
turall manfa-  
tours.

The life of the  
Christian and  
carnall man as  
different as the  
life of the brute  
beast and the  
carnall man.

the remenant fleshly corruption which is in them, should be discouraged with his former conclusion, verse 9.10.11. And thirdly hee subioynes the exhortation by sundry reasons disswading vs from walking after the flesh.

First then the Apostle oppones the disposition of carnall and spirituall men as contraries, which may not consist : the carnall man sauours carnall things, that is, hee vnderstands no other, he liketh no other, he inclyneth to no other : For the word which he vses in the originall is transferred to all the faculties of the soule, reason, will, appetite and sense, & whatsoeuer is in him is all carnally affected : and these carnall things which hee sauours are of two sorts : the first are absolutely euill, to wit, the sinfull lusts of corrupt nature : the second are those carnall things which pertaine to this life, not simply euill of their owne nature, but in regard of their abuse they become euill to the wicked. First because they seeke them in the first place, which is due to God and things heauenly. Secondly, because they are bonnd to them with a flauish and immoderate affection. Thirdly, because they seeke them for wrong ends, to make them seruants vnto their lusts. In a word, they doe so walke after these carnall things, that they goe a whoring from God, they seeke their portion in this present world, having neither hope to looke for, nor hart to follow those things which are aboue.

Yea of so contrary dispositions are the spirituall and the carnall man, that looke what is the reioycing of the one, is a wearinesse to the other : surely there is no greater difference betweene the naturall man and the bruit beast, than is betweene the spirituall man and the naturall : for as the beast cannot conceiue nor vnderstand the excellencie of that spirituall life, whereby the Christian lives, and is not so much as touched in his affection with a desire thereof. Give vnto the beast those things whereunto the nature thereof is inclyned, it craves no more; give vnto a naturall man the vaine pleasures of sinne, and perishing things of this earth, hee cares not for the pearlcs of the kingdome of heauen.

It

It is true the spirituall man knoweth how miserable the life of the naturall man is, because he liued once that life himselfe, but the naturall man cannot know what the life of the Christian man is.

And here wee haue occasion to consider more deeplye of that tearefull estate, wherein Sathan did cast vs by the meanes of sinne, and of that ioyfull benefite of restitution wee haue by the Grace of our Lord Iesus. The casting of Adams body out of Paradise was a small losse, if it be compared with the downe throwing of his soule from all heavenly disposition. The Grecians considering the workmanship of mans body, compared him to a tree iuerted, his head and haire resembling the root being vpmost, his hands and feete that grew from it as branches being downe most, and therefore they called him αργεως, a creature iuerted or turned vp side downe; but if wee shall looke to the peruerited estate of the soule of man, shall wee not see there a more pittifull change? the heavenly minde is become earthly, he that walked with God for the similitude of his nature, is now become a companion of Beastes, the soule which fed before vpon heavenly Manna is now fed with the husks of ake cornes, meeter for swine then for men, that is, it sauours onely carnall things, meeter for beasts of the earth, then men who are the generation of God. As Jeremiah lamented the desolation which the sinnes of Israell had brought vpon them, so may wee lament that fearefull estate, whereinto we are fallen by our Apostacie. O how is the beautie of Israell cast downe from the heauen to the earth? how are the Noble men of Sion comparable to fine gold, esteemed as earthly pitchers? her Nazarites that were purer then snow, and whiter then milke, now their visage is blacker then the coale, wher is that glorious image wherwith man was beautified by his creation? how is his light turned into darknesse? how is hee couered with shame instead of glory? his visage is withered, his beauty cast downe from heauen to earth. The body made of earth standeth

The fearfull &  
peruerse estate,  
whereinto man  
is come by fal-  
ling from God.



Lament.2.1.  
& 4.2.7.8.

vpright, and can looke to heauen, the soule which is from aboue, hath forgotten her originall, is crooked to the earth, and like a Serpent creeping on many feet, so walkeith it after the dust with all her affections, sauouring only those things which are carnall. This is mans miserable estate by nature. The Lord open our eyes, that wee may see how farre wee are fallen by our apostacie, how deadly wee are wounded, that in time wee may make our recourse to the Phylsition of our soules, who now offers by Grace to restore vs.

The diuers disposition of the Christian and carnall man flowes from the diuersitie of their generations.

*John. 3.6.*

The contrary disposition of the christian & carnall man appears.

But to returne, this diuersitie of dispositions in the man naturall and spirituall, the Apostle designes to flow from the diuersitie of their generations, *they who are after the flesh,* that is as our Sauiour expounds it, *that which is borne of the flesh, is flesh:* so then the cause why they are carnall and sauours only the things of the flesh, is because they are only pertakers of a carnall generation. Every creature, as ye may see, hath an inclination to follow the owne kind, some liues in the earth, some in the water, every one of them by instinct of that nature, which they received in their generation, following so earnestly their owne kinde, that a contrarie education cannot make them to forsake it. The Fowle whose kinde is to liue in the waters, though she be brought vp vnder the wings of another damme, whose kinde is to liue in the earth, so soone, as shee is strengthened with feathers, forsaking her education, followes her kinde: so also in euery man the disposition of his affections and actions is answerable to the nature of his life. If he haue no more but a naturall life, his cogitations, counsels, resolutions, and actions are only carnall, but if he haue also a spirituall life, then shall he be able to mount aboue nature, hauing an inclination to heauenly things, for every one who is risen with Iesus, seekes those things which are aboue.

Now this difference of ther dispositions, flowing from their different kindes, shall appeare the more clearely, if ye compare the affections, words, and actions of the one with the

the other. And first to begin at the understanding, it is certaine that the naturall man vnderstands not those things which are of God. Let Iesus Christ speake to naturall *Nicodemus* of regeneration, and *Nicodemus* shall conceiue that he speaks of a naturall generation. Let *Paul* speake before *Agrippa* of the heavenly vision, and *Festus* shall count him a foole. Let *Lot* speake to his Sonnes in Law of the judgement to come vpon Sodome, and they shall esteeme him as a mocker: thus Naturalists can neyther understand the words of mercy nor judgement, to be allured with the one, or terrified with the other, for he minds onely earthly things; but as for the spiritual man, he hath received that new mind, *Whereby he knowes him that is the true one*, hee is indued with new senses, whereby he perceiues things which are excellent, *habet enim oculos interiores, quibus videt iustitiae lumen*, he hath those naturall eyes whereby he seeth the light of rightousnesse.

And if from the understanding we proceed to the affectiōns, whereupon can the naturall man set his affectiōns, but vpon those things which his vnderstanding commends for good: for every man hath his heart enclined to that which according to his knowledge, hee thinks best for himselfe. The Gadarens wil prefer their Swine before Christ, and naturalists make more of their smallest earthly commodities, than of those things which are aboue at the right hand of God; but the Christian accounts the testimonies of the Lord sweeter vnto him then all the treasures of worldlings, hee findes more ioy in the lighosome countenance of God, then in all abundance of Wheat and Wine; the best things of this earth he accounts but doungh; the pleasures of the world are loathsome vnto him, her glory is despised in his eyes, *habet enim olfactum interius, de quo dixit Apostolus Christi bonus odor fumus Deo in omni loco, sc̄i. verbum illi odor vite ad vitam*: for he hath that internall sense of smelling, whereof the Apostle speakes, *wee are unto God the sweet sauncr of Christ in every place*, this makes the word of God vnto him

I  
In their vnderstanding.

*John. 3.4.  
Act. 26.24.*

*Gen. 19.*

*1 John. 5.20.*

*Aug. de verb  
Apost. ser. 17*

2.  
In their affectiōns.

*Math. 8.*

*Aug. ibid.*

*2 Cor. 5.15.*

the sweete sauour of life vnto life, habet etiam gustatum interius, quo nouit gustare & videre quam suavis sit Dominus, and he hath also that interior sense of tasting, whereby he can tast and consider how gratioues the Lord is.

3  
In their speaking.

*John. 3.31.*

*Aet. 1. 3.*

*Psal.*

*Iudg. 12.*

*Ambr. offic.  
lib. I. cap. 18.*

*Cyp. lib. I.  
epist. 3.*

*Ber. in ascen.  
dom. de Enan.  
lectio[n]e ser. I.*

4  
In their hearing.

*Job. 12. 11.*

*Aug. de temp.  
Ser. 54.*

Now touching their language, it is also framed according to their vnderstanding and affections, for out of the abundance of the heart the mouth speakeþ he that is of the earth, is earthly, and speaketh earthly things, but the spirituall man hath learned from his Lord to speake of those things which appertaine to the kingdome of God, and delights with David to tell, what God hath done unto his Soule. As the Ephraemites by their tongue were knowne from the Gileadites; so the language of men ordinarily tels what countrie men they are, whether Burgesles of Babell, or of the heauenly Ierusalem. *Speculum mentis plerumq[ue] in sermone refulget.* The speach (saith Ambrose) is commonly a glasse, wherein the minde is represented. *De ore & verbis suis vnusquisq[ue] proditur, & virum Christi in corde suo, an Antichristum habeat loquendo detegitur,* every mans speach (sayeth Cyprian) doth soone bewray what hee is, and by his speach is discovered, whether hee haue Christ or Antichrist in his heart. *Qui in Christum credunt, linguis loquuntur novis, & vetera recesserunt de ore eorum,* they who beleue in Christ speake with new tongues, old things are departed out of their mouth.

The same is to be said in like manner of their hearing, for the Christian delights to heare of those things, whereof he delights to speake. It is a paine to him to heare prophane language, which to a carnall man is a pastime: hee that is godly like Lot, his soule is vexed when hee heares a Sodomitke speake. To a godly man (saith Job) the eare is the taster of the soule, as the mouth tastes meate for the bellie, and sends none downe into it, but that which is approued: so the eare of the wise tastes words, and delights in no speach but that which is poudered and good for edifying. It is a very godly saying of Augustine, *spirituales nec tormentis separamur.*

*separantur à Christo, carnalis vero etiam otiosis fabulis separantur,* no torments can separate spirituall men from the loue, remembrance and meditation of Christ, but carnall men forgoe the remembrance and meditation of Christ for idle and vnpromisfitable fables.

And lastly, as concerning their actions : the naturall man hath no pleasure in spirituall exercises of diuine worship; set him to any other worke hee doth it with some dexterite and cheerfulness, but bring him to a spirituall worke, there he faints and languishes, it is a wearinesse vnto him to heare the word of God, in every spirituall exercise he is like a creature out of the owne element, which hath no contentment : whereas the Christian by the contrary loues the word of God more than his appointed foode, and delights most in those exercises which are meetest to edifie him in Christ. Thus the spiritual man hath a mind to know Christ, his affections set vpon Christ, his talke is of Christ, his actions are toward Christ, and Christ in the end shall bee enioy to his euerlasting comfort.

¶ In their doing.

Verse 6. *For the wisedome of the flesh is death, but the wisedome of the spirit is life and peace.*



HE Apostle hauing set downe the contrarie dispositions of the carnall and Christian man, doth now shortly describe the miserie of the one, and happiness of the other. The carnall man hath not onely his will and affections set vpon euill, but also that which is best in him, his wisedome and vnderstanding are so farre peruerted, that it yeelds vnto him no fruit but death. In the soule of man are two chiefe faculties, the Vnderstanding & the Will. The vnderstanding shoulde be the gouernour and director of the Counsels and actions of man, the Will shoulde be the follower, accomplitisher and executer thereof; but now is mans nature so corrupted, that

The miserable estate of them who walke after the flesh described.

In the soule of  
a carnall man  
the blind leads  
the crooked.

The most ex-  
cellent know-  
ledge of the  
naturall man  
brings out  
death.

Neither natu-  
rall nor morall  
philosophie  
could profit  
men to salua-  
tion.

Naturalists are  
all blinde like  
Sampson.

either reason which shoulde rule is ouer-ruled by the will, or at least the crooked is led by the blinde, that is, a blinded vnderstanding directes the crooked will and peruerse affections a wrong way; and what meruaile then if both fall into the ditch : for where the eye which is the light of the body is darknesse, how great must be the darknesse of the whole man? and seeing the vnderstanding facultie of the soule gives no counsels nor conclusions, but such as are deadly, what can the will and affections doe, but run headlong into the wayes of death?

This is that encrease of knowledge, which we haue gotten by our Apostasie from God, this is the fruit wee haue plucked from off the forbidden tree, we haue a wisdome, which brings out death, the most excellent knowledge whereunto the quickest ingines could euer attaine by the light of nature, profited them not vnto saluation. *Laclantius* compared all the learning of Philosophers to a lieuelesse body wanting a head, in seeing they were blind, in hearing they heard not, vnderstanding they vnderstood not, while they professed themselues to be wise they became fooles. As the fences are in the head, so all spirituall vnderstanding of the way of life is in Christ Iesus, by naturall philosophie they attayned to the knowledge of the creatures, but learned not to know the Creator; by natural reason they learned to discerne the sophistrie of men, but not to resist the sophistrie of Sathan. By practise also of Morall philosophie they attayned to a shew of those vertues which they called cardinall, to a shew I say, but as for true Prudence, Justice, Temperance and Fortitude, they attayned not vnto them, without faith it is impossible to please God, neyther can there be without it any thing which deserueth the name of vertue, *quid enim illis cum virtutibus, qui Dei virtutem Christum ignorant*, for what haue they to doe with vertue who are ignorant of Christ, the vertue and power of God?

All the light that is in nature is like to the sight of blinde Sampson, for as he without a guide could not finde one pillar

pillar of the house; no more can naturall vnderstanding finde out so much as one of the articles of our faith : *nascimur uniuersi via ciuitatis prorsus ignari*, wee are all borne altogether ignorant of the way that leadeth to the citie of God; *ενοκτοι*, as the Apostle calis vs, without a minde to know any thing pertayning to our owne saluation. Whatsoeuer wisedome man hath without grace, may leade him forward to euill, but cannot teach him to eschew euill. Achitophell was counted wise in his time, and his wisedome and counsell as the oracle of God, but hee had no wisedome to foresee nor preuent his miserable end, he hanged himselfe in his impatiencie: yet is the wit of naturalists in our time no better than his, they are wise in their owne eyes, and glories within theniselues that by their subtile wits they haue gone through dangerous conffes, wherein others haue fal-lēn; yet they know not their end, neither are sure that the politique devise wherein they haue placed their confidence shall not at length be a snare to themselues. Therefore the spirit of God vouchsafeth not vpon the men of this world the stlie of wise men, but calles them wise with a restriction, they are wise (saith Ieremie) to doe euill. Wiser (saith our Sauiuour) in their owne generation than the children of God. Basil properly compares themvnto Howlets, which see somthing in the night, but nothing in the day: such are worldlings, they haue some vnderstanding of the works of darknesse, but no judgement how to approue themselues to the light of God, wise to compasse things present, but carelesse for those which are to come.

Where if it be demaunded why then doth the Apostle attribute wisedome to them who vvalke after the flesh? it is answered, *Prudentia dicitur cum res stulta sit, quia sic ipsi videtur*, it is called wisedome because so it seemes to them who haue it, albeit in very deed it bee foolishnesse. The iudgements of the carnall and Christian man are so different, that eyther of them esteemes another foolish, but the one iudges with a warrant, the other not so: the spirituall man

Wiseſt among them cannot preuent their miserable end, more then Achitophel, farre leſſe the wrath to come.

<sup>2</sup> Sam. 17.

Iere. 4. 22.  
Luke. 16. 8.  
Compared to Howlets.  
Basil hexam.  
hom. 8.

The carnall man and the Christian eyther of them iudgeth other to be foolish.

*1 Cor. 2.15.*

man discernes all thingz he sees by the light of God, that the wisedome of worldlings is folly, but the naturall man so rests on the conceits of his owne mind, and hath such liking of the course of his owne life, that it seemes strange to him the christian runnes not with him into the same excesse of riot: therefore hee speakes euill of him, and disdaines him as a foole yea the preaching of the Gospell he accounts foolishnesse, no meruaile then hee esteeme them fooles, who order their liues according vnto it. When our Sauiour preached and wrought miracles among the Iewes, they said hee was possest, and had a Diuell. When the Apostles filled vwith the holy Ghost preached to every country people in their owne language, they vvere iudged to be full of new wine, as if wine taught them to speake languages vwhich they never learned, and did not rather spoyle them of the vse of their mother tonguez so quicke are naturalists in discerning the workes of the holy Ghost.

*1 Pet. 4.4.**Job. 8.48.**Acts. 2.13.*

But the Christian judges according to knowledge, so doth not the carnall man.

*Pro. 27.12.*

But as for the iudgement of the carnall man which hee giues out either of the person or actions of the spirituall man, we are not to regard it, because his light is darknesse; but the spirituall man discerneth all things, and judges of the miserable estate of the naturall man vwith light and understanding. Festus may judge wrongfully of Paul, but Paul will not change his state vwith Festus, nay not with Agrippa. Every controversie will be decided one day, both the wise and the foolish Virgins shall be knowne in their ranckes: then shall naturalists change their iudgement, and confesse that these were vwise men, vvhom before they had condemned for Fooles: for if they be wiser who see farthest before them (as before we spake) and can prouide for the longest time, it is out of doubt that onely the Christian is a vwise man, who prouides for the eternitie to come. A prudent man sees the plague before hand, and hides himselfe, but the foole goeth on, and is snared.

But the wisedome of the spirit is life and peace. This vwise-dome is our renewed understanding by the grace of Christ, called

called the wisedome of the Spirit, because it is reformed, and of new created, and hath made vs that were darknesse before, now to be light in the Lord. The effects of this wisedome are life and peace, such as naturall men neyther knoweth nor hath; they cannot know them. Though the most spirituall and powerfull Teacher should discourse to a naturall man of that life and peace, yet should hee not be able to conceiue it: for as in nature these things which are discerned by tast, cannot be knowne vntill they be tasted; so it is not possible that the valour of spirituall things can bee discerned of him who hath no spirituall senses, *quod sensus omni sermone fit efficacior.*

What then, shall wee thinke they haue no life who haue not this wisedome of the Spirit? none indeed, for that life which they liue, the holy Spirit calleth it a death. Though a naturall man shoulde liue *Methusalem's* yeares, a quyet and peaceable life without feare, though *the rod of God come not neare him, And be he not in trouble as other men, yet while hee liues in pleasures he is but dead,* A stranger from the life of God through the ignorance that is in him: Yea no carkasse of flesh from which the life is departed, is so abominable in the eyes of man, as is that Soule in the eyes of God, which is not quickned by his spirit. And beside this, so silly a thing is the life of man in it selfe, that *viuendo decrescit*, by living it weares away; and when it continueth longest, *non vita longa, sed longa agitudo est*, yet it is not a long life, but a long lingring disease; while we seeke to entertaine it by daily nourishment, *quotidianus medicamentis fulcimus morbum nostrum*. wee doe no other thing, but strengthens our disease by daily medicaments: let vs therefore become weary of it in time, and seeke our life in Christ; then begin we to live, when we are quickned by his spirit vnto immortalitie, til then we haue neither life nor health.

And as for the other effect of this wisedome, which is peace, they haue it not who are not in Christ, *There is no peace to the wicked, saith my God*, a meek, quiet, and peaceable Spirit

The vnhappy estate of them who walke after the flesh described.

Basil exhort.  
ad Baptismū.  
The life of carnall men is but death.

Job. 21. 9.  
Psal. 73. 5.  
1 Tim. 5. 6.  
Eph. 4. 18.

August. de  
temp. ser. 245

Carnall men  
haue not the  
peace of God.  
Ezay. 57. 21.

Psal. 85.

August. de  
tem. ser. 200Their securitie  
is like the secu-  
ritie of Ionas.

Spirit they haue not. As the waues of the Sea are stirred with every wind, so are their mindes perturbed through the tumultuous desire of their variable affections. And as for peace of Conscience, which ariseth of the lense of Gods mercy towards vs in Christ, how can they haue it whose life is a continuance in inimitie with God? for righteounesse and peace doe kisse one another, where there is no righteounesse how can there be peace, *pax est hereditas Christianorum*, peace is the heritage of Christians. The wicked haue their owne carnall securitie, they blesse themselues in their heart, when the word of the Lord doth curse them, but the false conclusions of peace and safetie which they haue laid in their owne hearts, shall not preserue them from that sodaine destruction, which (as trauaile vpon a woman with childe) shall come vpon them: their securitie is like the securitie of Ionas, who slept most soundly, when he had most cause to watch and pray, for the Lord was pursuing him as a fugitive seruant, the officers of God gathered about him to lay hands on him, the windes commoued against him, the rasing waues of the Sea refusing all other satisfaction, offered by the Mariners, rolled with violence about the Barke wherein hee was, determining not to rest till they apprehend him, all his companions were afraid and compelled to cry euery man vnto his God, only Ionas was sleeping: what think yee? was this true peace? no indeed, but false securitie. It fareth euen so with the wicked, the Lord stands offended with them, the heauens aboue closed vpon them, hell beneath opened to receive them, Sathan the devouring Lyon hungring for them, waiting when they shall be given him for a pray; but they are eating, drinking, making merry in the depth of a dead Conscience, but certainly their securitie will end in a fearefull wakening, they shall bee taken out of their bed of ease wherein they lye, and shall be cast into that bottomles deepe of the wrath of God, wherein their worme shall never dye, and their fire shall never be quenched.

But

But to leaue them and returne to the Christian, it may be demaunded, how is he pertaker of peace? whose crosses are so continuall as his? who more exercised with inward terrors then hee? Is not his battell without intermission? where then is his peace? To this I answere wee haue indeed peace with God, with our selues, and our Christian brethren, but our peace is not perfect, *Pax nostra ex disdicio creatoris inchoatur, ex manifesta autem visione perficitur,* a begun peace wee haue arising of that fervent desire wee haue towards our God: but it is the manifest vision and cleare sight of God that must perfect it: we attaine to the beginnings of this peace, *cum mentem Deo, & menti carnem subiugamus,* vvhile vve subdue the minde to God, and the flesh to the minde, but it cannot be perfect, *quamdiu mens ignoracione cecatur, & carnis sue impugnatione concutitur,* so long as the minde is darkned with ignorance, and disquieted with the assaults of the flesh. And to the same purpose saith *Augustine, Est nobis pax aliqua, quia condescendunt Legi Dei secundum interiorem hominem, sed non plena, quia videmus aliam legem in membris nostris repugnantem legi mentis nostrae,* wee haue some peace vwithin our selues, when vve finde that our inward man delights in the Law of God, but it is no perfect peace; because vve see an other Law in our members rebelling against the law of our mind, nevther can our peace with our brethren here be perfect, *cogitationes cordis nostri inuicem non videmus, & quadam de nobis, que non sunt in nobis, vel in melius inuicem, vel in deterrior opinamur;* thus haue vve a peace but not perfect, not without interruption.

Yet our comfort stands, that how euer our peace be interrupted by outward troubles and inward terrors of conscience, yet it cannot bee taken from vs, albeit no trouble for the present be sweet, yet it worketh in vs good effects: by it vve are made more humble, more fervent in prayer, more abundant in teares, the hard heart by this holy hammer of God being made soft: so that sanctified trouble by the

A Christian hath peace with God, and himselfe, & his brethren, but not perfect in this.

*Greg. moral.*  
in Iob. lib. 6.

*Aug. in Ioan.*  
tract. 77.

*Ibidem.*

Inward & outward troubles may interrupt our peace but cannot take it away.

*Greg. moral.  
in Job. lib. 2.*

*2 Cor. i. 5.*

the Lords wonderfull working becomes a meane to establish our peace. *Corda electorum aliquando concussa melius solidantur*, the harts of the elect are best settled, after they haue beeene shaken with crosses. All the childien of God finde this by experience, that their inward troubles are preparatiues to inward consolations : as hee who goes to build a house the higher he intends to raise it, the deeper he layes the foundations thereof, so the Lord humbles them lowest vwith his terours, to vwhom he purposeth to communicate the highest measure of his consolations. *As his sufferings abounds in vs, so shall our consolation abound through him*, vve wwill therefore that peace which vve haue in Christ, and vwhich he hath left vs, none shall be able to take from vs.

**V**erse 7. *Because the wisedome of the flesh is inimicite against God : for it is not subiect to the Law of God, neither indeede can it bee.*

**H**e Apostle proceeds, and giues the reason why hee called *the wisedome of the flesh, death* : because *it is inimicite with God*. Hee proues it is inimicite with God, because neither is it, nor can it be subiect vnto the law of God.

Of this manner of reasoning vsed by the Apostle wee first learne, that our life consisteth in our peace with God, and that our death is procured by our inimicite with him. Compare sinnefull *Adam*, with innocent *Adam*, and this shall be made manifest : so long as hee stood at peace with God, hee lived a ioyfull life, familiar vwith his maker : but from the time hee began the inimicite by transgression of the commandement, not onely was the presence of God (ioyfull to him before) terrible now, but hee became such a terour to himselfe, that it vvas a death to him to live in that state of life. Oh that alway we could remember this, that vvee cannot offend the Lord, vnlesse wee slay our selues:

Our life stands  
in peace with  
God.

selues : all our rebelling against the Lord, is but a kicking of our heele against the pricke, the losse is our owne, vve deprive our selues of life, but cannot spoyle the Lord of his glorie.

It is written of the *Sidonians*, that when *Herode* intended warre against them, they made friendship with *Blaſtus Herods* chamberlaine, and besought him to make peace for them : the reason is because their lands were nourished by the king, therefore they were not able to beare his inimitie. Alas that wee cannot bee as wise in a greater matter, both our lands and our selues are nourished by the king of heauen, vve are not able to endure his anger : if hee please he can make the heauen aboue vs as brasse, and the earth beneath vs as iron; if he take his breath out of our nostrils we fall like clay to the ground and are turned into dust : hovv then is miserable man so bewitched, that hee dares live in that state of life which is inimitie with God? *Doe yee prouoke the Lord unto anger, are yee stronger than hee?* No, no assuredly if thou walke on in thy finnes, the Lord shall crush thee with a scepter of iron, and breake thee in peeces like a potters vessel, so vnequall shal thou finde the match, if thou contend with thy maker: *Oh consider this yee that forget God, least hee teare you in peeces and there bee none to deliuer.* Shall the *Sidonians* intreate for peace when *Herode* proclaymes warre, and shall man continue in inimitie, when God from heauen proclaymes his peace? farre be it from vs, that we should so doe. Away with this wisedome of the flesh, which is inimitie with God.

Perceiue againe, how the spirit of God in such sort describes the nature of man vnrenued by Grace, that no good is left in it, out of vvhich the Semipelagians of our time, may draw their vworke of preparation or merits of congruitie, for vwhere as in the Soule of man, there are but two faculties: the Vnderstanding and the Will, the spirit of God so describes his Vnderstanding, that not onely hee saith, the naturall man vnderstands not the things that are of God, but

How foolish  
man is when  
he entertaines  
inimitie with  
God.

*Cor. 10. 22*

*Pſal. 2. 9.*

*Pſal. 50. 22.*

No good in  
mans nature  
before it be re-  
nued, against  
the Semipela-  
gians of our  
time.

A minde that  
neither sees nor  
can see.

*1 Cor. 2.14.*  
A will that neither  
is subiect to God nor  
can bee.

The praise of  
Gods power &  
grace is the gre-  
ter because it  
reforms nature  
it being so farre  
peruerted.

*Jam. 3. 7.*

*Mat. 5. 36.*

but as if that were not sufficient to expresse mans miserable estate, hee addeth, *neither indeed can he understand them, be-cause they are spiritually discerned.* And againe, his will hee so describeth it, that it is not subiect vnto the Law of God, and he addeth this (*neyther indeed can it bee*) what more can be said to abase the naturall pride of man, he hath such a mind as neither vnderstands nor can vnderstand the things of God; he hath such a will as neyther is subiect, nor can be subiect to the Law of God. This is the judgement of gods spirit concerning the corruption of our nature, vve set it against the vaine opinion of all those, vwho to magnifie the arme of flesh, and the merits of man, dreames of a good in our nature without grace, which cannot be found in it.

Neyther let any man inferring more of the Apostles speach then himselfe concludes, think it impossible that our rebellious vwill should be made obedient: the Apostle takes not away this hope from man, onely he denyes that nature is able to doe it. Nature without grace may increase the ini-miticie, but cannot make reconciliation, but that vwhich is impossible to man, is possible to God. The nature of beasts, birds and creeping things hath beeне tamed by the nature of man (saith Saint James) but the tongue of man, though the smallest member in the body, yet so vnruylie an euill, that no man is able to tame it. Wee cannot change one haire of our head, to make that vwhite vwhich is blacke, far lesse can we change our hearts to make them holy which are vncleane. What then shall wee be out of all hope? that vwhich vve are not able to doe, shall vvee thinke it shall never bee done? Let vs not so conclude, though no man can tame the nature of man, the Lord can. *Paul* who vvas a rauening Wolfe in the Evening, the Lord made a peaceable Lambe in the Morning. Naturalists haue written that the bloud of the Goat causeth the hard Adamant to breake, but the holy Scripture hath more surely taught that the bloud of Iesu hath vertue to turne a stony heart into a soft, where it pleases

pleases the Lord of stones to raise vp childten vnto Abraham. There is nothing colder than ice, yet sayth Augustine, it is melted and madewarめ by the help of fire. A thornie ground (sayth Cyril) being vwell manured becomes fertile, and the Lord (sayth the Psalmist) turneth a barren wildernes into a fruitfull land: he rayles the dead; he makes the blind to see; and the lame to walke; he causes the Eagle to renue his youth; shall we then close his hands, and thinke it impossible for him to make the sinner, conceived and borne in sinne, to cast the olde slough of nature, and become a new creature?

And this have I marked to keepe vs from that presumptuous judging as to conclude any mans reprobation, because of his present rebellion, thou knowest not vwhat is in the counsell of God, though in regard of his conuersation for the present hee be a stranger from the life of God. And againe for our selues, that vve may magnifie the mercie of the Lord our God, vwho hath done that vnto vs by grace, vwhich nature could never haue done, that is, hath made our rebellious harts subiect vnto his holy law, and vwe are sure hee vwill also performe that good worke which hee hath begunne in vs.

The word which the Apostle vseth here to expresse mans naturall rebellion *in vobis carnis talibus*, noteth such a rebellion of mans corrupt nature, as is not subiect according to order: we are not to thinke that any rebell were he never so stubborne, can exempt himselfe from subiection; doe vwhat he can he bides vnder the Lords dominions; but a naturall man (saith the Apostle) giueth not orderly subiectiōn vnto God. *Ieroboam* shooke off the yoke of his lawfull Lord, and *Rehoboam* was not able to controll him. But let man repine as he vwill, can hee cast off the yoke of the Lord? No, no if man refuse to declare his subiection by an humble submission of his spirit to the Lords obedience, the Lord for all that shall not lose his superioritie, but shall declare his power vpon man by controlling him, he shal bruise him

*Ciril. catec. 2  
Psal. 107.*

*Psal. 103.*

Judge not rashly of any mans reprobation.

The rebellion of the wicked against God, exempts them not from his dominion.

*Nature rebels against God by doing and multiplying sinne.**Psal. 2.*

How miserable  
the wicked are,  
who being sub-  
iect to God by  
necessity refule  
voluntary sub-  
iection.

*Psal. 18.*

Nature vnre-  
gner doth not  
only sin, but  
multipli sins,

*Psal. 40. 12.*

him like an earthen pitcher with a scepter of iron, that re-  
fuses to bow his heart vnder the scepter of his word. Let  
the vvicked cry in the pride of their nature, *wee will breake  
the bonds, and cast off the yoake of the Lord*, yet hath hee  
them fast bound in chaynes, goe where they will, his  
hand is stretched ouer them, and they shall not bee able to  
elchew it.

O foolish and most vnhappy condition, vvhether man  
liueth, rebelling against the will of his Superior, and it pro-  
fiteth him not, for by no meanes can hee exempt himselfe  
from his power, surely all the vantage that the vvicked  
reapes by repining against the Lord, is that they multiply  
moe sorowes vpon their owne head, for *with the froward,  
the Lord will shew himselfe froward*, he will walk stubbornly  
against them vwho walke stubbornly against him, and adde  
seauen times more plagues vpon them. As the Bird snar-  
red in the grin, the more she struggleth to escape, the more  
she is fastned; so the vvicked the more they rebell, the  
hardlier are they punished; the faster they flie from the hand  
of Gods mercy, the sooner they fall into the hand of his  
iustice.

It is further here to be obserued, that the Apostle sayth,  
*carnall wisedome is inimicities with God*, the word *he vseth exhorta*, is in the plurall number, otherwise it could not a-  
gree with the substantive φρονημα: whereof vve learne how  
our nature not renewed by grace, doth not onely sinne, but  
multipli sinnes and transgressions against the Lord. O how  
this shoulde humble vs, that vve haue not onely sinned, but  
also multipli sinnes. If any one sinne be enough to con-  
demne man, in what estate doth he stand, who hath gath-  
ered against himselfe such an heape of transgressions, moe in  
number then the haire of his head? If *Adam* for one trans-  
gression fled away from Gods presence, what meruaille if  
horrible feare and perturbation possesse the sonnes of *Adams*,  
who haue multipli against the Lord so many trans-  
gressions? If the earth once cursed for *Adams* sinne, vvas  
cursed

cursed the second time for *Cause* his sinne, how oft is it cursed now? If *Judgement* grow like wormewood and every *disobedience* and *transgression* hath its owne *just recompence* of reward? what a treasure of wrath hath man now stored vp against himselfe, who hath multiplied so many sins against the Lord? An arme of the body once broken (saith *Augustine*) is not restored without paine and dolour to the patient, but if it bee after broken, it is the hardyer cured: a Conscience once wounded, is confounded at the light and presence of God, what then shall bee to them vwho haue vvounded themselues so often to the death, and stabbed through their soules with innumerable transgressions?

Let no man therefore flatter himselfe because his sinnes are small, but let him be humbled and mourne, considering that they are many. It may bee thou art not guiltie of the grossest actuall sinnes, shall this diminish thy contrition? Is there any thing smaller then a pickle of sand yet many of them collected become an heauier burthen then man is able to beare, and drops of water though they be small, yet if they be multiplied become great riuers: It is not alwaies the great waues of the Sea that overturneth the ship, but the drop that sipes in at the leake shall sincke her also if it bee neglected: let vs not then neglect to purge our soules because we are not stained with grosse sinnes, considering that the smallest sins often multiplied are waightie enough to presse downe our soules to the lowest hell, if we goe not to Christ to be eased of our burden.

And last we learn here, that the cause of inimitie betweene God and man, is not in God but in man, who vwill not ranck himselfe in the roome of a subiect, & give to the Lord the place of a commaunder, there is no question betweene the Lord and man but this onely, vwhose vwill should bee done: the Lord craves that man should subiect himselfe to the will of God, but man aspires to make his owne will the rule of his actions. In this miserable estate liues man not renewed by grace, hee hath set vp within himselfe a vwill

*Heb.2.2.*

*August.de  
tempo ser. 5 8.*

Though our sins were never so small, this shoulde humble vs, that they are many, for in any thing many smalls make a great.

Cause of inimitie betweene God and man, is in man.

*Isai. 45.9.*

Miserable is  
that man who  
maintaines a  
contrary to  
Gods.

*Aug. de cor.  
& gra.ca.14*

*Mat. 26.39.*

contrary to Gods most holy will, *Woe be to him that striketh with his maker.* If the will of God be not done by vs, assuredly it shall bee done vpon vs, *de his qui faciunt que non vult, facit ipse que vult,* the Lord (saith Augustine) in a meruailous manner doth his will on them, who doe that which hee will not; and therefore woe shall bee vnto all which are opposit to God his most holy will. *Quid tam pa-*  
*nale quam semper velle, quod nunquam erit, & semper nolle*  
*quod nunquam non erit?* what greater punishment can there be then this, euermore to desire that vwhich never shall be, & alwayto dislike that which foruer shal be: a wicked man shall never obtaine that vwhich hee desires, but shall suffer for euer that vwhich he dislikes. For remedy of this rebellion our Sauiour hath taught vs daily to pray, *thy will be done in earth as it is in heaven:* so we pray, and the Lord giue vs grace that vve may practise it, that in every action of our life, denying our selues, vve make looke to our heauenly Father, enquire for his will and follow it, saying vwith our blessed Sauiour, *not my will O Lord, but thine be done.*

Verse 8. *So then they that are after the flesh, cannot please God.*

He concludes  
the miserable  
estate of them  
who walke af-  
ter the flesh.

*Act. 8.23.*

**H**ere the Apostle concludes the miserable estate of them who walke after the flesh: affirming that doe what they vwill they cannot please God. To be in the flesh, sometime is taken in a good part, for it is all one with this (to liue in the body,) but here it is taken in an euill part: for to bee in the flesh, and to be in Christ, are opposit one to another, so that to be in the flesh, is to be in the state of nature vnregenerate, a stranger from the grace of Christ: and the phrase is very significant, for it imports an vniuersall thraldome of mans nature vnto the lusts of the flesh. That speach of the Apostle to Simon Magus, *I see that thou art altogether in the gall*

gall of bitternesse, signifies much more than if he had said, the gall of bitternesse was in him: and the spirit of God, when he sayes that man is in his sinne, or in the flesh, doth thereby expresse a farre greater corruption of his wretched nature, then if he did say that sinne and fleshly corruption is in him.

Syricius Bishop of Rome expounds this place of married persons, affirming that they are in the flesh, and so cannot please God, flatly against the Apostles dwyne commentarie, for hee wrote this Epistle to the godly Romanes, among whom vvere many married persons, such as *Aquila* and *Priscilla*, whom afterward he commends for godlinesse, and of whom hee sayes, verse 9. *yee are not in the flesh, because the spirit of God dwells in you:* so doth the Apostle expound it himselfe, and therefore the Pope is but a peruerse interpreter of the Apostles minde, and his fauourers are but seducers, who vwill haue vs to seeke out of the boxe of his breast the true sence and meanning of all scripture.

Alwayes leauing them, let vs marke againe here the miserable estate of such as are strangers from Christ. What an vnhappy condition is this, that a man should liue in that state of life, wherein doe what hee vwill hee cannot please God? Let *Cain* sacrifice with *Abel*, the Lord shall not accept it; let *Esaū* his teares seeking a blessing from his father, be shed as abundantly as *Jacobs* were, when hee sought a blessing from the Angell, yet shall he not preuaile, he shall not be blessed; let the Pharise pray in the Temple with the Publicane, he shall not goe home iustified; and for worldly glory let him be neuēr so high among men, hee is but abomination vnto God, yea oftentimes worldlings to whom waters are wrung out of a full cuppe, are counted blessed and happie, yet is it but ignorance that makes men account much of them that are despised in the eyes of God. *Ideo malus felix patitur, quia quod sit fortunatus ignoratur,* for this cause is an euill man counted happie, because men know not what happinesse is. But what euer men be thought of by others,

What it is to  
be in the flesh.

Syricius ex-  
pounds this of  
the state of  
marriage  
wrongfully.

The best ac-  
tions of wicked  
men please not  
God.  
*Gen. 4.5.*  
*Gen. 27.38.*  
*Heb. 12.17.*  
*Gen. 32.26.*  
*Hos. 12.4.*  
*Luk. 18.11.*  
*Luk. 16.*

*Aug. in Ioan.*  
*cap. 7. tra. 28*

eyther for his shew of Godlinesse, or his shew of worldly glory: vnder which two shadowes, the most part of men deceiue the remanent; it is certaine that hee onely is blessed, with whom the Lord is pleased. If the tree bee not good, it cannot bring forth good fruite, and if the person bee not Godly, his actions cannot bee acceptable vnto God. It is in Christ Iesus onely that the Father is well pleased, except wee bee in Christ neyther can our persons nor actions please the Lord. The Lord translatis vs yet further out of this vnhappy estate of nature, the Lord roote vs and ground vs in Christ Iesus, and stablish vs to abide in him for euer.

The second part of his application contains consolatiōn for the godly & that two-fold.

Consolation agaist the remanents of carnal corruption that are in vs,

*Verse. 9. Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.*

 H E Apostle hauing discoursed of the miserable estate of them who walke after the flesh, doth now turne him toward the godly, to comfort them, least they should bee discouraged with that remenant carnall corruption which they finde within themselves, he shewes them, that what he hath spoken of the vnhappy condition of carnall men, doth no way concerne them, for *they are not in the flesh, but in the Spirit*. In this verse the comfort is first set downe, and then a caution annexed vnto it: the comfort is for the weake Christian: the Caution for the presumptuous professor: the Apostle so terrifies the wicked, that he reserves comfort for the Godly, and he so comforts the Godly, that he confirmes not the wicked in their sinnes. No sort of men are sooner moued with the sharpe speaches of the word of God, then are the children of God. He hath said before, *they who are in the flesh cannot please God*, least this should terrifie the Godly, he subioynes: But as for you, *yee are not in the flesh*, for

for the Spirit of God dwelleth in you Againe no sort of men are more ready to appropriate vnto themselues the comforts of God, then they to whom they belong not, and therefore for their sakes the Apostle subioynes the Caution: *If any man haue not the Spirit of Christ, the same is not his.*

Where first vvee may learne that the word of God ought so to be handled and receiuied, that it should be applid to the comfort of those who are the sonnes of consolacion, and to the conuiction of others: the Apostle doth now yee see apply his former doctrine, letting them to whom he writes see the comfort and admonition which out of it riseth vnto them: so ought wee alway to handle and heare the word of God, as considering what is our part and interest in it, for this word is written for vs, and doth so neerely concerne vs, that as Moses saith, *It is our life: it giueth sentence eyther with or against euerie man that hateth it, being to the one the sauour of life, to the other the sauour of death.* When John the Baptist preached that word of iudgement, *Now the axe is laid to the roote of the tree, every tree that bringeth not out good fruit, shall bee hewen downe and cast into the fire,* his hearers so received it, as a word which touched them neerely, and therefore both People, Publicanes, and Souldiers came to him and asked, *What shall wee doe then?* So the Jewes in like manner asked Peter being pricked in their hearts at the hearing of his Sermon, *What shall wee doe then?* the same was the voyce of the Taylor to Paul and Silas, and it should be the voyce of every man as oft as hee heares the word of God condemning his sinnes, *What shall I doe then, that I may be saued?* As meate brought to the table cannot nourish vntesse it bee applied to the mouth, and from thence sent downe into the stomacke: so the word of God cannot profit vs vntesse we so heare it: *ut traiiciatur in viscera quadam anime nostrae, & transeat in affectiones nostras,* that it be sent into the bowels of our soule, and enter into our affections. If in this manner thou receive the word of God, out of doubt thou shalt be saued by it, but

The word of  
God shoule so  
be handled,  
that it be ap-  
plied.

*Math.3.10.*

*Luk.3.10.12*

*Act.2.37.*

*Act.16.30.*

Bernard.

in this part most part of men heares the word of God, as they would heare an Indian storie, or some other such discourse as did not concerne them : whereof it comes that at this day, after long planting and watering, there is so small a spirituall growth in grace and godlinelle among vs,

Now for the words, *ye are not in the flesh, but in the spirit*, that is, as *ye heard it before expounded, ye are not carnall men, but spirituall*. Here it is to be inquired seeing no man knowes the things of a man but the spirit of a man, how could the Apostle know that these Romanes were spirituall ? Was not Eli deceiuied in judging of *Anna* ? She sought the Lord in the affliction of her spirit, and hee judged that she had beene a wicked woman : and may not godly men be deceiuied on the other extremitie, to thinke well of them vwho are euill indeede ? I answeare, the Apostle doth here write vnto a Church and a publique fellowship or company of men, *seperate from the remenant of the world by the heavenly vocation, called to be Saints*, and therefore might vndoubtedly write vnto them as vnto Saints, and spirituall men, it being alway most sure that where the Lord gathers by his word a Church, he hath alway in the middest thereof a number that belong to the election of grace.

But to proceed further, and to see how farre vve may goe in judging of a priuate man, we must know that first there is a judgement of faith, secondly a judgement of fruits ; thirdly a judgement of extraordinarie revelation. By the first we can onely iudge our selues, and know our owne saluation, according to that of the Apostle, *prove your selues if ye be in the faith, know ye not your owne selues, how that Christ is in you, except ye be reprobates*? By the judgement of fruits we may also proceed and iudge of others, according to that rule of our blessed Saviour, *Ye shall know them by their fruits, no man gathers grapes of thornes or figges of thistles. Every good tree bringeth forth good fruit, and a corrupt tree bringeth forth euil fruit*. These first two are common to every Christian, the judgement of fruits being helped by the judgement

How the Apostle giues iudgement of others that are spirituall.

*1 Sam. 1.*

A threefold judgement, first of our selues by faith, secondly by fruits, thirdly by reuelatio

*2 Cor. 13.5.*

*Math. 7.16.*

judgement of Chariti. Concerning the third, *Simon Peter* knew by extraordinarie revelation, that *Simon Magus* was a reprobate, a child of perdition: by it the Apostle *Paul* knew that the same vnfayned faith dwelt in *Timothie*, which dwelt before in his grandmother *Lois*, and in his mother *Eunice*: and by it *John* the Euangelist knew that the Lady, to whom hee wrote vvas an elect Lady; but as for vs we are not to presume the election or reprobation of any man by such extraordinary revelation.

Againe wee haue to marke for our comfort, how the Apostle calles them spirituall men, in whom notwithstanding remained fleshly corruption. The judgement of the Lord and Sathan are contrary: there is in you (saith the deceiver to the weake Christian) fleshly corruption, therefore yee are carnall: there is in you (saith the Lord through my grace) a spirituall disposition, therefore yee are spirituall. Sathan is so euill that his eye sees nothing in the Christian, but that which is euill: the Lord is so good, that hee sees no transgression in Israell, hee judges not his children by the remanents of their old corruption, but by the beginnings of his renewing grace in vs. One dram of the grace of Christ in the soule of a Christian, makes him more pretious in the eyes of God, than that any remanent corruption in him can make him odious: therfore is it that the Lord givies vnto them the names of his *beloued*, his *servants*, his *Sonnes*, his *Saints*, who are so onely in part and by a beginning. Both these are true, *hee that is borne of God sinneth not*, and againe, if we say we haue no sinne we deceiuie our selues: *Illud ex primis mitijs nonis hominis, istis ex reliquijs veteris*, the one wee haue of the first fruits of the new man, the other of the remanents of the old man. Let vs therefore be so continually displeased with our inhabitant corruption, that we dispaire not, nor be discouraged, neither let vs so complain of oursins that wee become false witnesse against the grace of God which is in vs. If there were nothing in vs but that wee haue by nature our estate were most miserable, but seeing beside nature there

1 *Act. 8.*1 *Tim. 1.5.*2 *John. 1.1.*

Comfort that  
the Lord cal-  
lēth them spirituall  
in whom re-  
mained carnall  
corruption.

The Lord e-  
steemes of his  
his children &  
cording to his  
new grāce in  
them, not after  
their corruptiō

1 *Ioh. 3.9.*1 *Ioh. 1.8.**Augustine.*

there is in vs a new workmanship of grace, from the which the Lord accounts vs new and spirituall men, wee haue (thanks be to God) matter of comfort.

As Sathan is a lyer in denying the name of spirituall men to men regenerate, so his suppostes, aduersaries of the truth of Christ, are lying deceiuers and vniust robbers, when they restraine this name to such as are of their Cleargie, which here the Apostle makes competent to every man in whom the spirit of Christ dwelleth, *Spiritualem non facit vestis, locus, officium, opus, sed Spiritus*, it is neyther garment (sayes one of their owne) nor place, nor office, nor externall work, that makes a man spirituall, but the holy Spirit, dwelling in him.

*Because the Spirit of God dwels in you.* He subioynes here the confirmation of his former comfort, hee hath said vnto them : *yee are not in the flesh*, hee proues it, *the Spirit of God dwels in you*, therefore yee are not in the flesh, not carnall, but spirituall. The necessiti of the consequence depends vpon this middest, that the spirit of God where hee dwells, is not idle but workes; where he workes, he workes not in vain, but effectuates that which he intends, he transforms them, in whom he dwells into the similitude of his owne Image, hee is compared to fire that giues light euen to them who are farre of, and heate to them who are neere hand, but transchangeth those things into the nature of fire, which are cast into it, with so meruaillous a vertue, that yron which is cold by nature being put into the fire becomes hot and burning: so doth that holy Spirit illuminate every one who comes into the world, but hee changeth all those in whom hee dwelleth, hee transformeth them into his owne similitude, and endueth them with an holy and heauenly disposition, then his argument is sure, *the Spirit of God dwelleth in you*, therefore yee are not carnall, but spirituall.

In the end of the last Chapter the Apostle said, that sinne dwelleth in the man regenerate, it is not I but sinne that dwelleth in me, and here hee sayes that the spirit of God dwelleth

Papistswil haue  
none called spi-  
rituall men but  
their Cleargie.

Ferus.

The spirit of  
God where hee  
dwells, workes;  
wher he works  
he workes not  
in vain, therfore  
they cannot but  
be spirituall in  
whō he dwells.

Strange that  
two greate of so  
cōtrary naturē,  
as sin and the

*dwelleth in the man regenerate*: this is strange that two gueſſes of ſo contrary natures, ſhould both at one time haue their dwelling in man. I compare the ſoule of man regenerate to the house of *Abraham*, wherein there was both a free woman *Sarab*, and a bond woman *Hagar*, wth their children, *Iſmael* the ſonne of the bond woman borne after the flesh, is older and stronger then *Iſaac*, the ſonne of the free woman borne after the ſpirit, that is, according to the promises; hee diſdaimes little *Iſaac* as weaker, and perſecutes him, yet the comfort of *Iſaac* is, that though *Iſmaell* dwell in the house of *Abraham* for a while, hee ſhall not remaine: the ſonne of the bondwoman ſhall be caſt out, and ſhall not inherit the promise with the ſonne of the free woman: ſuch a house is the ſoule of a Christian, there dwelleth in it at one time both old nature and new grace, with their children, *the old man* at the firſt being older and stronger than the *new man*, doth perſecute him, and ſeekes by all meaneſ to oþer preſſe him, but at the laſt hee ſhall be caſt out.

This metaphor of dwelling, doth alſo yeelde vnto vs exceeding great comfort: in all other habitations the lodging is larger than the inhabiter, but this is maruailous that the lodging here is ſo little and the inhabiter ſo great: that infinite maieſtie, vvhom the heauen of heauens cannot contain, vwho hath the heauen for his throne, and the earth for his footeſtoole, hath choſen for his dwelling and place of rest, the ſoule of him that is poore, contrite, and trembles at his word. A wonderfull mercy, that the highest maieſtie ſhould ſo farre diſmit the ſelfe, as that paſſing by all his other creatures, hee ſhould make choyſe of man to be his pleasant ſanctuary.

From this it is euident that this dwelling doth deſigne ſome ſpeciall preſence of God with his own children, which he ſhewes not vnto others, it is true hee is preſent in euerie place, bounded within no places; he contains all things, vncountayned of any; where hee dwelleth not as a Father, there hee ſits as a Judge, and is a terrour: which manner of way

holy ſpirit  
ſhould dwell  
in one man.

*Rom. 7. 17.*  
The ſoule of  
man regenerate  
compared to  
the house of  
*Abraham*.

Maruailous  
that the inhabi-  
ter is larger than  
the habitation.

The ſpeciall  
glory of a  
Christian is  
that God  
dwells in him.

Worldlings  
may exceede  
him in worldly  
gifts, but can  
not match him  
in this.

*Dent. 3.12.*

They should  
be honoured in  
whom Christ  
dwels.

*Dan. 6.*

*Gen. 41.42.*

*Psal. 15.*

The Metaphor  
of dwelling im-  
ports a conti-  
nuance of gods  
presence with  
his children.

The damned are continually vexed with his presence, but in the Christian hee dwels as a maister in his owne familie, as a Father with his children, quickning, ruling and preserving them, and prouiding for them. Worldlings may match the Christian in externall gifts, but cannot compare with him in this internall glory, though without hee be but an earthen vessell, yet hath hee within an heauenly treasure, for hee is the habitation of God, in whom the Lord dwels by his spirit. It was *Beniamin* his glory, that the Lord should dwell betweene his shoulders; and the glory of Ierusalem, that there the Lord dwelt betweene the Cherubins; but most of all the glory of a Christian, that the Lord dwelleth betweene the secrets of his soule: let worldling reioyce in their outward priuiledges, and in their presumptuous minds leap like the mighty mountaines, esteeming themselves high as mount Basan, yet this is the glory of a Christian, that God delights to dwell in him.

Let vs therfore make much of them who feare the Lord, though in regard of their outward estate, they were never so base, we should not be ashamed to doe them honour for his sake who dwelleth in them. *Darius* preferred *Danell* because the spirit was excellent in him; and *Pharaob* honoured *Joseph* because the Spirit of God was in him, yea the Angels are content to be Seruants and Ministers to them who feare the Lord, they honoured Shepheards for Christs sake with their presence, which they did not vnto King *Herod*, for all his glory, and shall not wee delight in Gods excellent ones vpon earth? surely hee shall dwell in the Tabernacle of God, in whose eyes a vile person is contemned, but hee honoureth them who feare the Lord. Hereby wee know that wee are translated from death to life, because wee loue the brethren.

Not onely doth this Metaphor of dwelling import a familiar presence, but also a continuance thereof, for he sojourns not in vs as a stranger that lodges for soone dayes, or Mo-  
neths in a place, but hath settled his residence, to dwell in vs for euer, howeuer by temporall desertions he humble vs,  
yet

yet shall he never depart from that soule, which once hee hath sanctified to be his owne habitation, and this comfort is confirmed to vs by most sure arguments. The first is taken from the nature of God, *Hee is faithfull* (saith the Apostle) *by whom wee are called to the fellowship of his Sonne Iesu Christ our Lord, hee will confirme vs to the end, that we may bee blamelesse in the day of our Lord Iesu.* And againe, (saith hee) *I am perswaded that hee who hath begunne this good work in you will performe it, vntill the day of Christ.* That word which the Lord spake to *Jacob*, stands sure to all his posteritie, *I will not forsake thee till I haue performed that which I promised thee.* The couenant of God is perfect and euerlasting, and therefore with *Daniel* will wee give this glory vnto God, that he will performe his promise toward vs, and bring forward his owne worke in vs to perfection. The second argument is taken from the nature of that life which Christ communicateth to his members, it is no more subiect vnto death, *We know that Christ being raised from the dead, dyes no more,* this life I say is communicated to vs, for it is not we that liues, but Christ that lives in vs. And the third is taken from the nature of that seede whereof we are begotten, for as the seede is, so is the life, that comes by it, now the seed (saith the Apostle) is immortall, *wee are borne of new not of mortall seed, but immortall,* our life therefore is immortall.

But against this is obiected, that the Spirit of the Lord departed from *Saul*, and that which *Daniel* prayes, *take not thine holy Spirit from me.* To this I answeare, that the spirit is taken sometime for the common and externall gifts of the spirit, such as are bestowed as well vpon the wicked as vpon the godly, as the gift of Prophecie, gouernement, working miracles, and such like, and these once given may bee taken againe: in this sense it is said, that God tooke the spirit that was vpon *Moses* and gaue it vnto the seauentie Elders, and so also it is said that the spirit of God departed from *Saul*, there it is put for the gift of gouernement: sometime

Three argumēts  
to prove that  
the regenerate  
are sure of per-  
severance in  
Grace.

<sup>1</sup>  
Frō the nature  
of God who  
begets vs.

*Pbil. 1.5.6.*

<sup>2</sup>  
Frō the nature  
of that life  
communicated  
to vs.  
*Rom. 6.9.*

<sup>3</sup>  
Frō the nature  
of that seede  
whereof we are  
begotten.

*1 Pet. 1. 23.*

How the spirit  
of God is said  
to depart from  
*Saul.*

*1 Sam. 16.*

<sup>14.</sup>  
*Psal. 51. 11.*

How David  
prayeth that  
God would  
not take from  
him his holy  
Spirit.

In spirituall de-  
sercōs we must  
distinguish be-  
tweene that  
which is, and  
which we feel.  
*Esa. 6.13.*

*Christ in Mat.  
hom. 14.*

What great be-  
nefites comes to  
the soule by the  
dwelling of  
Christs spirit  
in vs.

time againe it is taken for the speciall and internall gift of sanctification : this spirit once giuen is neuer taken away, for this gift and calling of God is without repentance, that is, they neuer fall vnder reuocation.

To the second, when *David* saith, *take not thine holy spirit from me*, and *restore me againe to the ioy of thy saluation*, this impotts not a full departure of Gods spirit from him, otherwise he could not haue prayed; but that his sinne had diminished the sense and feeling of that operation of the spirit in him, which he was wont to feele before : and so is it with others of Gods Children, that eyther the negleēt of the spirituall worship, or the commision of some new sins doth so impaire the sense of mercy in them, that to their judgement the spirit of God hath iustly forsaken them. This I confesse is a very heauie estate, and more bitter to them that haue felt before the sweetenesse of Gods mercy than death it selfe, yet euē in this same estate wherein no comfort is felt, let patience sustaine men, let them learne to put a difference betweene that which they feele, and that which is, and remember that this is a false conclusion, to say, the spirit of grace is not in thee, because thou canst not feele him, for as there is a substance in the Oake or Elme, euē when it hath cast the leaues, so is there Grace in the heart many times when it doth not appeare, and these desertions which endure for a while, are but meanes to effectuate a neerer communion, *απωγεμεται τροφη ολιγον*, &c. hee turneth away from thee (saith *Chrysostome*) for a short while, that he may haue thee for euer with himselfe.

Now it remaines that wee consider of these benefites wee haue by the dwelling of Christs Spirit in vs, and of the duties which we owe againe vnto him. The benefites are many and great, *Si enim tanta sit vis anime in massa terra suffi-  
nenda, mouenda, impellenda, quanta erit vis Dei in anima,  
qua natura agilis est mouenda?* for if the soule be of such force to giue life and motion to this body which is but a masse of earth, what shall the spirit of God doe vnto our soule which naturally

naturally is agill? the wonderfull benefits that the body receiuers by the dwelling of the soule in it, may leade vs some way to consider of those great benefits which are brought vnto the soule, by the dwelling of the spirit of God in vs.

But of many we will shortly touch these two onely: the first is, that where this holy spirit comes to dwel, he repaires the lodging; man by nature being like vnto a ruinous palace, is restored by the grace of Christ. This reparation of man is sometimes called a new creation, sometimes regeneration, and it extends both to soule and body: as to the soule, the Lord strikes vp new lights in the minde, restores life to the heart, communicates holinesse to the affections, so that where before the soule was a habitation for vncleane spirits, lying vnder the curse of Babel, the *Iym* and *Zym* dwelling in it, the *Ostriches* lodging, the Satires dauricing, the Dragons crying within her pallaces, that is, defiled with all sorts of vile and vncleane affections, the Lord Iesus hath sanctified it, to be a holy habitation vnto himselfe. And as to the reparation of our bodies, it consists partly in making all the members thereof weapons of righteousness in this life, and partly in deliuernce of them from mortalitie and corruptibilitie, which shall be done in the day of resurrection; which for the same cause is called by our Sauiour the day of regeneration, for then shall hee change our mortall bodies, and make them like vnto his owne glorious body: thus by his dwelling in vs haue we the reparation both of our soules and bodies.

The other benefit we enjoy by his dwelling in vs, is the benefit of Prouision; where hee comes to dwell, hee is not burdenable after the manner of earthly Kings, but his reward is vwith him: for he hath not chosen vs to be his habitation for any neede hee hath of vs, *sed ut haberet in quem collocaret sua beneficia*, but that he might haue some on whom to bestow his benefits, *non indiget nostro ministerio ut domini seruorum, sed sequimus ipsum ut homines lumen sequuntur;* nihil

1  
He repaires the whole lodging of soule and body.

*Isai. 13. 21.*  
What vgly  
guests dwelt in  
vs before hee  
came to pos-  
sesse vs.

2  
He prouides all  
necessaries  
where hee  
dwels.

*Iren. cont. val.  
lib. 4. cap. 28.*

*nihil ipsi praestanter, sed beneficium a lumine accipientes, he hath no need of our seruice, as other Lords have neede of their servants, but we follow him as men follow the light, giving nothing to it, but receiuing a benefit from it.*

Not like kings  
of the earth  
who oft times  
are burdenable  
to them with  
whom they  
lodge.

*Ang. de verb  
Apost. ser. 15*

*Psal. 84.11.*

What duties of  
thankfulness we  
owe to our  
Lord who  
dwels in vs.

*Eph. 4.30.  
1 Thes. 5.19*

<sup>3</sup>  
That we dis-  
cern the voyce  
of our Master  
and obey it.  
*Math. 8.9.*

It falleth commonly out that where men of meane estate receive to lodge those that are more honourable, they dis-ease themselves to ease their guests, but if thou receive this rich spirit of the Lord to lodge, *non angustaberis sed dilata-beris*, thou shalt not be straited but shalt be enlarged, sayth *Augustine*: hee knew the comfort hee reaped by this presence of God, and therefore could speake the better thereof vnto others; *quando hic non eras angustias patiebar, nunc im-plesti cellam meam, & non meam exclusisti, sed angustiam meam*, when thou Lord dwelst not in me, much anguish of minde oppressed mee, now thou hast filled the cellers of my hart, thou hast not excluded mee but excluded that anguish which troubled mee. In a word, the benefits wee receiuie by him, doe not onely concerne this life, but are stretched out also to eternall life. *Danid* comprises all in a short summe, *the Lord is a light and defence, hee will give grace and glory, and no good thing shall be withholden from them that loue him.*

The greater benefits we haue by the dwelling of Christ in vs, the more are we obliged in our dutie to him. O how should that house be kept in order, wherein the King of glory is resident? what daily circumspetion ought to bee vsed that nothing be done to offend him? not without cause are these watch-words giuen vs, *grieve not the spirit, quench not the spirit*. There are none in a familie, but they discerne the voyce of the master thereof, and followes it, they goo out and in at his commandement: if he say vnto one *Goe*, he goeth, if to another *Come*, he commeth: if the Lord be our master, let vs heare every morning his voyce, and inquire what his will is we shoulde doe, with a promise to resigne the gouernment of our hearts vnto him; for it is certaine he will not dwell where he rules not: as he will admit

no vncleane thing within his holy habitation, so will he not dwell with the vncircumcised in hart; the Lord will not take a wicked man by the hand, nor haue fellowship vwith the throne of iniquitie. If holy men when they see brothels abhorre them, and goes by them, how much more shall wee thinke that the most holy Lord will despise and passe by their soules which are polluted, rather like to the filthie stewes of Sodome, than the holy sanctuary of Sion, for the Lord to dwell in?

And if hereby the weake conscience be cast downe, reasoning within the selfe, alas how can my beloued dwel with me, who am so polluted and defiled; remember that the more thou art displeased vwith thy selfe, the more thy Lord is pleased with thee : for thy daily pollutions hee hath appointed daily washings, *in that fountaine which he hath opened to the house of David for sin and for uncleannessse.* Sweep out thy finnes every day by the besome of holy anger and reuenge, and vwater the house of thy hart with the teares of contrition, *quoniam sine aliquo vulnere esse non possumus, mendis spiritualibus vulnera nostra curemuss,* seeing wee cannot be without some wounds of Conscience, let vs daily goe to the next remedie, that vwith spirituall medicines wee may cure them, chastising our selues every morning, and examining our selues vpon our bed in the euening.

And againe, seeing wee are made the Temples of the holy Ghoſt, there should be within vs continuall sacrifices offered vnto God of prayer and praysing, together with a daily slaughter of our beastly affections. Among the Israelite Princes vvere knownen by the multitude of their sacrifices vwhich they offered vnto God, but now they who sacrifice most of their vncleane affections, are most approved as excellent Israelite of the Lord, who can best discerne an Israelite. From the time the Lord departed from Ierusalem's Temple, the daily sacrifice and oblation ceased, and where there is not in man, neither prayer nor praysing of God, nor mortification of his beastly lusts, but the

*Macar. hom.*

12

That every day  
we sweepe and  
water his chā-  
ber with the  
besome and  
teares of re-  
pentance.

*Zach. 13.1.**Cyprian.*

That in his  
Temple there  
want not mor-  
ning and eue-  
ning sacrifice.

*Macar. hom.*

28

spirituall Chaldeans hath come in, and taken away this daily sacrifice, it is an evident argument that the Lord dwelleth not there.

Bastard profef-  
fors lodges this  
holy spirit in a  
wrong roome.  
*Eph. 3.17.*

Last of all, let vs marke here that the Apostle sayth this dwelling of the spirit is in vs, it is not without vs, *the kingdome of God is within vs*, if hee dwell hee will dwell in our hearts by faith, for he himselfe requires the heart. As for them who lodge him in their mouthes by professing him, in their eyes by aduancing them to heauen, in their hands by doing some workes of mercy, and not in their hearts, these are carnall men not spirituall, pretend what they will, hipocrits who drawes neere the Lord with their lips, but their hartes are farre from him, accursed deceiuers vwho hauing a male in their flock, vowedes and sacrifices a corrupt thing vnto the Lord: vwhich I doe not speake as if I did condeme the outward seruice done in the body to the Lord, prouided it flowe from the hart. *Ye are bought with a price, therefore glorifie God in your body, and in your spirit, for they are Gods.*

*1 Cor. 6.20.*

Humble ge-  
stures of the  
bodie in pub-  
like exercises  
of diuine wor-  
ship prophanly  
scorneed by  
some.

And this also is to be marked for the amendment of two sorts of men among vs, who are in two extremities: vve haue some who are become scorneres of the grace of God in others, neither can they behumbled themselues in the publike assemblies of the Saints, nor be content to see others expresse their inward motion by outward humiliation, they sit downe in the throne of God, and condemnes others for hipocrisie, not remembredg that sinne is to be referued to the iudgement of God, vwho onely knowes the hart, and that those same things vwhich they mislike in their brethren, the Lord hath allowed in others. The Apostles precept commaunds vs to lift vp to the Lord pure hands in prayer. *David* practiseth teaches vs to aduance our eyes to the Lord: shall not thy brother lift vp his hands and his eyes to the Lord? shall he not sigh to God, nor mourne in his prayers like a Doue, as *Ezekiah* did, but thou incontinent wilt taxe him of hipocrisie? Wee read that *Jacob* sought a blessing from

from the Lord with teares, and obtained it, *Esaū* sought a blessing from his father with teares and crying, and obtained it not : were the teares of *Jacob* the worse, because *Esaū* also shed teares ? *Judge not least thou bee judged*, the judgement of Hypocrisie (as I haue sayd) belongs to the Lord.

On the other extremitie are they who thinke they haue done enough when they haue discharged some outward exercises of religion, though they take no paine to sanctifie the heart to works of diuine seruice. On the Saboth they come to the house of God, they bow their heads like a bulrush with the rest, they pray and praise the Lord in the extetnall formes with the rest of the congregation, but consider not whether or no they come into the temple by the motion of the Spirit as *Simeon* did, if they pray and praise the Lord with prepared hearts as *David* did; neyther trye they when they goe out, whether or no they haue met with the Lord, found mercy, and returneth home to their houses iustified as the Publican did. It is true wee are to glorifie God with our bodyes because they are his, but most of all with our spirits, because God is a spirit, he loueth truth in the inward affections, and delights to bee worshipped in spirit and truth.

Wee are called by the Apostle, the Temples of God, *Salomons* Temple the further it was, the finer : in the outward Court stood an Alter of brasſe, whereupon beastles were sacrificed : in the inward Court was an Altar of gold, whereupon incense was sacrificed; but the Sanctuarie or most holy place did farre exceed them both, in it was nothing but fine gold, in it the Lord gaue out his oracles from betweene the Cherubins, in it stood the Arke of the covenant, wherein was the Tables of the Law. And so indeed the Christian ought to bee holy without, his lookes, his words, his wayes should all declare that God dwelleth in his heart, hee should haue ingrauen, as it were, on his forehead, *Holiness to the Lord*, as *Aaron* had, but much more should hee bee holy within : betweene the secrets of his Soule

Superstitiously  
abused by o-  
thers.

Seeing we are  
the temples of  
God we should  
be more beau-  
tiful within,  
then without.

*Exod. 28.36*

Soule should the Lord haue his residence, and in his heart the testimonie of God, which is the word of God should dwell plentifully.

But the wicked are compared sometime to open, and sometime to painted Sepulchers.

*Mat. 23.27.*

*Psal. 32.2.*

*Joh. 1.47.*

*Rom. 2.9.*

The secondary great question in religion is this, who are Christians.

*Mat. 11.3.*

A soueraigne rule whereby Christians of all estates must be tryed.

But as for the wicked, they are eyther compared to open sepulchers, their mouth being like that gate of the Temple called Shallecheth, out of which was carryed all the filth of the temple, the abomination of their heart being made manifest by their mouth, or then in their best estate they are compared to painted Sepulchers, beautifull without but within full of rottennesse, *hauing a shew of godlinesse, wanting the power thereof.* But the man is blessed in whose heart there is no guile, hee is a Nathansell indeede, a true Israelite who is one within, *whose praise is not of men but of God.*

But if any man have not the Spirit of Christ, the same is not his. The Comfort being ended, now followes the Cau-tion. Every man (faith Salomon) boasts of his owne goodnesse, but the Lord (faith the Apostle) knoweth who are his. As the first great question in Religion is concerning the Saviour of the world, *Art thou kee who is to come, or shall wee looke for another?* so the second is concerning them who are to bee sauied: if the judgement be referred to man, now euery man among vs accounts himselfe a Christian: If judgement be sought from the Lord, here hee giues one answere for all: *If any man have not the Spirit of Christ the same is not his.*

Albeit among men there be an allowable difference of estates, yet concerning Christianitie, both King and Subject, rich and poore, learned and vnlearned comes all to be tryed by one rule. It is a common thing among men to esteeme somewhat more of themselves for the priuiledge of their estate, wherein they excell others, but the Apostle destroyes the pride of all their glory with one word, *If any man, so hee speakes without exception, bee what thou wilt beside; were thou never so noble, never so rich, never so learned, if thou hast not the Spirit of Christ thou art none of his, all the priuiledges of men without Iesus are nothing,* that

that which is high among men is abomination to God. Man in his best estate is altogether vanitie, the glory of flesh is but as the floure of the field: the Spirit of the Lord iudgeth of all the glory of man as of the pompe of Agrippa, he came downe saith S. Luke, μετωπίλης φανταστας, it is all but phantasie and vanishing shewes: nothing commends vs to God, but this one, to haue the spirit of Christ dwelling in vs.

Againe wee see here that Christ and his Spirit cannot bee fundred, except men will crucifie againe the Sonne of God. Let no man therefore say that he hath Christ,ynlesse hee haue the Spirit of Christ. As hee is not a man who hath not a Soule, so hee is not a Christian, who hath not the spirit of Christ: no man counteth that a member of his body, which is not quickned by his Spirit; no more is hee a member of Christ, who hath not the spirit of Christ: hereby wee know that wee dwell in him, and hee in vs, because he hath givens vs of his Spirit. And as Christ and his spirit are not fundred, so cannot the spirit be fundred from the fruits of the Spirit: now the fruities of the Spirit, are *Lowe, Joy, Peace, Long Suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance.* If the Spirit of Christ dwell in vs, and if *wee live in the Spirit, let vs walke in the Spirit:* this is the conuiction of carnall professors, that while they say the spirit of Christ is in them, they declare none of his fruities in their conuersation, but to insist somewhat more in this same purpose.

Wee are to know, that the effects and operations of the Spirit are twofold: the one is a generall and common operation which he hath in the wicked, for *hee illuminates every one who commeth into the world.* Neyther can any man say, that *Iesus is the Lord but by the Spirit:* every spark of light, and portion of truth bee it in whom it will, flowes (out of doubt) from this holy Spirit. That *Caiaphas and Saul can Prophecie, that Judas can Preach, all is from him:* but of this manner of operation is not here meant, for this way he

Acts.25. 23.

Christ and his  
Spirit are not  
fundred.

1 John.4. 13

Gal.5.22.23

24

Operations of  
the spirit are  
two-fold.

<sup>1</sup>  
Externall com-  
mon to al men.  
*John. 1.*  
*1 Cor. 12. 3.*

<sup>2</sup>  
Internall and  
proper to the  
godly.

Three effects  
wrought by  
the speciall o-  
peration of the  
spirit in the  
godly.

<sup>1</sup>  
Sanctification.

<sup>2</sup>  
Intercession.

worketh in the wicked, not for any good to them, but for the aduancement of his owne worke. The other kinde of the holy Ghosts operation is speciall, and proper to the godly, by the which hee doth not onely illuminate their mindes, but proceeds also to their harts, and workes this threefold effect in it, Sanctification, Intercession, and Consolation.

First he is vnto them a spirit of Sanctification, renewing their harts by his effectuall grace, hee first rebukes them of sinne, he wakens their conscience with some sight of their iniquities, and sense of that wrath which sinne hath deserued: whereof arises heauinesse in their harts, sadness in their countenance, lamentation in their speech, and such an alteration in their whole behaviour, that their former pleasures become painfull vnto them, and others who knew them before wonder to see such a change in them. From this he proceeds and leads them to a sight of Gods mercie in Christ, hee inflames their harts with a hunger & thirst for that mercie, and workes in their hearts such a loue of righteousness, and hatred of sinne, that now they become more afraid of the occasions of sinne, then they were before of sinne it selfe: this resistance made to the tentations, this care to eschew the occasions of sinne, is an vndoubted token of the spirit of Christ dwelling in thee.

This is the first operation of the spirit, but it is not all, he proceeds yet further by degrees: for the kingdom of God is as if a man should cast seede into the earth, which growes vp and we cannot tell how, first it sends out the blade, secondly the eares, and then the cornes; so proceeds the kingdome of God in man by degrees. In the second place the holy spirit becomes to the godly a spirit of Intercession, so long as we are bound with the cords of our transgressions we cannot pray, but from the time hee once loose vs from our sianes, hee openeth our mouth vnto God, hee teacheth vs to pray not onely with fighes and sobbes that cannot be expressed, but also puts such words in our mouths

as we our selues who speake them are not able to repeat againe.

And thirdly hee becomes vnto them the spirit of Consolation, if he be vnto thee a sanctifier, and an intercessor, hee shall not faile at the last to be thy comforter: If at the first after that thou hast sent vp supplications, thou find not his consolation descending vpon thee, be not discouraged, but be the more humbled; for alas our fynes shortens his arme, and the hardnesse of our harts holds out his comforts: we must fall downe vwith *Mary*, and lye still washing the feet of Christ with our teares, before he takes vs in his armes to kisse vs with the kisses of his mouth; and if wee finde these effects of his presence going before, humiliation of our hart, and the grace of prayer, woe may be out of all doubt that his consolations shall follow after.

Of this it is yet further evident against all those who deny that the Christian may bee sure of his saluation, that hee vwho hath the spirit of Iesus knowes that hee hath him, as he who hath life feelest sensiblie that he hath it, and is able truely to say *I live*: so he who hath the spirit of Iesus knowes by feeling that hee hath him, and is able to say in truth, *Christ liveth in mee, Know yee not*: (faith the Apestle) *that Christ Iesus is in you, except yee be reprobates?*

This shall bee further confirmed by considering those three names which are given to the holy spirit from his operation in vs: hee is the *Seale*, the *Earensse*, the *wittesse* of God: the vse of a Seale is to confirme and make sure. One of these two therefore must the Papists say, that either neare are sealed by the holy Spirit, or else they must confess, that they who are sealed are sure. If they say that none are sealed by this Spirit, they speake against the manifest truth of God, *grieve not the holy spirit, by whom yee are sealed against the day of redempson*. And if they deny that they who are sealed by him are sure of that saluation which God hath promised, & he hath sealed, they blasphem, calling him such a seale as makes not them sure who are sealed by him: hee

3  
Consolation.

*Math. 26.*

That a Christian who hath Gods spirit knowes that he hath him.

*Gal. 2.20.*  
*2 Cor. 13.5.*  
And therefore may be sure of saluation, is proued by three names giuen to the holy spirit.

<sup>1</sup>  
He is Gods Seale.  
*Eph. 4.30.*

2  
Gods earnest.  
1 Joh. 5.10.

Roms. 8.16.

3  
Gods witnessc.

Sinne causes  
the Lord deny  
his owne creature.

Luk. 13.27.

who hath the seale of a Prince rests assured of that which by the seale is confirmed to him, and shall not the seale of the living God, the Spirit of promise, confirme that man in the assurance of saluation, who hath received him? Neither is he onely the seale of God, but hee is also the *earnest of our inheritance and the witnesse of God, he that belieueth in the sonne hath a witnesse in himselfe: what vwill the aduersarie of Christian comfort say to this?* if yee say that there are none to whom Gods spirit witnessess mercie, from God ye speake against the Apostle, the spirit beares witnesse to our spirit, that we are the sonnes of God: or if yee say that those vwho haue this testimonie of the spirit are not sure of mercy, ye blasphemē as of before, & speakes yet manifestly against the Apostle, who sayes that the witnessing of this spirit vnto our spirit, makes vs to cry *Abba father.* But wee will speake more of this hereafter.

But now to conclude this verse: seeing hee who hath not the spirit of Christ, is none of his, whose then shall hee be? certainly he is the vassall of Sathan, the Lord shall deny him, the Lord shall disclaime him, as not belonging to him, *depart from mee yee workers of iniquitie, I know not whence you are.* O the bitter fruit of sinne! which causes the Lord to deny that creature to be his, which once he made to his owne image. Let vs therefore hate our sinne vnto death, let vs in time make hast to depart from iniquitie, which shall at the last draw on that sentence vpon the wicked, *depart from me.* The Lord deliuer vs from it through Iesu Christ.

Verse

Verse. 10. *And if Christ be in you, the body is dead,  
because of sinne : but the Spirit is life for righteous-  
nesse sake.*

  
Ihereto hath the Apostle comforted the Christian against the remanents of sinne : now hee comforts him against the fruites and effects of sinne which he findeth in himselfe. The godly might haue obiected, ye haue said before the fruite of carnall wisedome is death, are wee not subiect vnto death, and so of the fruites and effects of sinne ? what can wee iudge but that wee are carnall ? To this hee answeres, first by a confession, it is true that the body is dead because of sinne, but if Christ be in you, the spirit through his righteousness is endued with life: yee are not therefore to conclude, that yee are carnall because death through sinne is entred into your bodies, as to confirme your selues in this, that life through the righteousness of Christ is communicated to your soule; and so the summe of his comfort will bee this, the death whereunto you are subiect, is neyther totall nor perpetuall : that it is not totall, he declares in this verse, for it striketh not vpon the whole man, but vpon the weakest part of man, which is his body, as for his most excellent part, which is his soule, it is pertaker of a life that is not subiect vnto death. That it is not perpetuall he declares in the next verse, our bodyes shall not bide for ever vnder the bands of death, the spirit of Christ that now dwels in them shall at the last raise them vp from death, and cloih them with immortalitie and incorruptibilitie.

*If Christ be in you.* Before the Apostle bring in his comfort, hee premits a condition, to teach vs, that the comforts of God belong not indifferently vnto all men, hee who is a stranger from Christ, hath nothing to doe with these comforts. When our Saviour commaunded his Disciples to pro-

<sup>2</sup>  
Consolation a-  
gainst the fruite  
of sin, specially  
against death,  
wher unto we  
are subiect.

The death  
whereunto we  
are subiect is  
neither totall  
nor perpetuall.

The Comforts  
of God are not  
common to all  
men indiffe-  
rently.

*Mat. 10. 12.*

13.

Mat.7.6.

proclame peace vnto every house they came to, hee foretold them, it shoulde abide onely with the sonnes of peace : he forbade them in like manner to giue those things which were holy vnto dogs, or to cast pearles before Swine. This stands a perpetuall Law to all Preachers, that they presume not to proclaime peace to the impenitent and vnbeleeuing, but as Iehu spake to Iehorams horseman, *What hast thou to doe with peace : so are wee to tell the wicked, who walke still on in their sinnes, that they haue nothing to doe with that peace preached by the Gospell.*

Christ dwelling  
in vs is by his  
spirit: no carnal  
presence requi-  
red to make  
our vnioun with  
him.

Secondly, if wee compare the former verse with this, we shall see that the manner of Christs dwelling in his children is by his Spirit. To make vp our vnioun with Christ, it is not needfull that his humane nature should bee drawne down from heauen, or that his body shoulde be every where, as the Vbiuitaries affirme; or that in the Sacrament the bread shold be transubstantiate into his body, as the Papists imagine: his dwelling in vs is by his spirit, and our vnioun with him is spirituall; neyther yet by so saying, doe wee diuide his two natures, for they are inseperably vniited in one personall vnioun, which vnioun doth not for all that import, that his humane nature is extended ouer all, as his diuine na-  
 ture is, *The heauens must containe him, till hee come againe,*  
*Nol dubbare, ibi esse hominom Christum, unde venturus est :*  
 Put it out of doubt, that the man Christ Iesus is in that place, from which hee shall come: Keepe faithfully that Christian confession, *He is risen from the death, ascended vnto Heauen, and sits at the right hand of his Father, and that hee shall come from no other place, but from Heauen to judge the quicke and the dead:* and hee addeth that whiche the Angell said to his Disciples, *this Iesus who is taken up from you into heauen, shall so come as ye haue seene him goe into heauen,* that is (saith Augustine) *in eadem carnis forma, atque substan-  
 tia, cui profecto immortalitatem dedit, naturam non abstrahit :* that is, in that same forme and substance of flesh, to the which hee hath giuen immortallitie, but hath not taken away the nature

Act.3.21.  
Aug. epist.57.  
ad Dardan.

Act.1.11.

nature thereof, Secundum hanc non est pusandum, quod ubiq.  
est diffusus, ubiq. per id quod Deus, in calo autem per id quod  
hom., according to this nature wee are not to thinke  
that he is in every place, it is true that as God, he is every  
where, but as man he is in the heauens:and this for the con-  
dition.

Now to the comfort : wee haue by Iesus Christ a three-  
fold comfort against death, whereof two only here are  
touched. The first that the death whereto we are subiect  
is not totall. The second, that the nature and qualitie of our  
bodilie death is changed. The third that it is not perpetuall,  
the body shall not for euer lie vnder death. The Ethnicks  
had also their owne silly comforts, but nothing comparable  
to ours. Nazianzen records that Cleopatra Queene of Æ-  
gypt, deemanding of certaine learned men, what kinde of  
death was without the bitter sense of paine, received this an-  
swere : there is no death without dolour, but that death was  
most gentle which was brought on by the Serpent Aspis,  
and namely that kinde thereof which is called Aypnale, be-  
cause they whose flesh is enuenomed with the payson ther-  
of, doe incontinently sleepe vnto death: for which cause also  
shee made choyse of it. And Seneca being by Nero to bee  
executed to death, got it left to his owne pleasure, (as  
great fauour shewed vnto him) to make choyse of any death  
hee pleased, he chose to bleede to death in hote water: others  
among them that offered themselues to most fearefull  
deaths, such as Curtius, Regulus, and others had no comfort  
to sustaine them, but a silly hope of immortall fame of their  
affection to their country. It was (saith Augustine) the silly  
comfort of the Gentiles against the want of buriall, *Caro*  
*tegitur, qui non habet urnam*, and as comfortlesse is the com-  
fort of many bastard Christians, which stands onely in a  
fayre Sepulcher, prouided before hand for themselues, in an  
honourable buriall commanded & expected of them before  
death, and in abundance of worldly things which they leaue  
to theirs behinde them, all which as faith the same Father,

The comfort  
of Ethnikes a-  
gainst death,  
not compara-  
ble to ours, and  
our courage in-  
ferior to theirs.

## Comfort against corporall death.

Tit. 1.16.

Our bodies are  
not onely mor-  
tall but dead.

The officers of  
death hath  
boüd vs already

Gen. 3.19.

<sup>1</sup> Therefore  
shoud we live  
in the body  
vnder feare.

1 Pet. 1.12.  
Pbil. 2.12.

*Vniuersum sunt solaria non mortuorum,* are comforts to them that liue behinde, but no help to them who are dead. I note this, that considering the magnanimitie of these Ethnicks in suffering of death, notwithstanding the weake and small comforts which they had to sustaine them, we may be ashamed of our pusillanimitie, who hauing from Christ most excellent comforts against death, are afraide at the small remembrance thereof. An evident argument that albeit many profess him, yet few are pertakers of his power, life, and grace, and that many hath him dwelling in their mouths in whose harts he dwelleth not by his spirit.

*The body is dead.* Hee sayes not the body is subiect to death, but by a more significant manner of speach, he sayth the body is dead. There is a difference betweene a mortall body and a dead body: *Adams* body before the fall was mortall, that is, subiect to a possibilitie of dying, but now after the fall, our bodies are so mortall, that they are subiect to a necessitie of dying: yea, if wee will here with the Apostle esteeme of death by the beginning thereof, our bodies are dead already. The officers and sergents of death, which are dolours, infirmities and heauie diseases, hath seased already vpon our bodies, and marked them as lodgings, which shortly must be the habitation of death, so that there is no man, who is not presently dead in some part or other of his body. Not onely is the sentence giuen out against vs, *thou art dust, and to dust thou shalt returne*, but is begun to bee executed: our carkasses are bound with cords by the officers of death, and our life is but like that short time which is graunted to a condemned man, betweene his doome and his execution; all which the Apostle liuely expresses when he sayes *the body is dead*.

Whereof there arises vnto vs many profitable instructions: and first, what great neede wee haue (as wee are commauded) to passe the time of our dwelling here in feare, working out our owne saluation in feare and trembling: seeing our sinnes haue cast vs into the hands of the first death, shall we not

not cry without ceasing, that we may be deliuered from the power of the second? Alas it is pitifull that man should so farre forget himselfe, as to reioyce in the time of his misery, to passe ouer the dayes of his mortall life in vanitie and wantonnesse, not considering how the first death is already entred into his carkasse, nor foreseeing how hee may bee deliuered from the second, but liues carelesse, like to the Apostates of the old world, who in the middest of their sinfull pleasures were sodainly washed away with the waters of the wrath of God, and their spirits for disobedience sent vnto the prison where now they are: and like those Philistims, who banqueting in the platforme of the house of Dagon their God, hauing minde of nothing but eating, drinking, and sporting, not knowing that their enimie was within, were sodainely otherthrowne, and their banqueting house made their buriall place: so shall it be with all the wicked, who liuing in a dead body cares for nothing but how to please themselues in their sinne: the piller of their house shall be pulled downe, destruction shall come upon him like a whirlewinde, and in a moment shall sodaine desolation overtake them.

And let this same meditation reppresse in vs that poyson of pride, the first sinne that euer sprung forth of our nature, next to infidelite, and last in rooting out. Wilt thou consider O man, that thou art but dead, and that thy body be it never so strong or beautifull, is but a lodging of death? and what canse shalst thou haue to waxe proud for any thing that is in the flesh? *quid in superbus terra & cinis? si superbitus Angelis non pepercit deus, quanto minus tibi putredo & vermis?* what hast thou to doe to be proud O dust and ashes? if God spared not the Angels when they waxed proud, vwill he spare thee who art but a rotten creature? yea *Vermis crastino moriturus*, a worme that must dye to morrow. If so was done to an Angell (saith Bernard) what shall become of me? *ille intumuit in caelo ego in sterquilinio,* he vvas puff vp in heauen, and therefore was cast downe from

The pittifull  
securtie of car-  
nall professors.

*Psal. 58. 9.  
Psal. 73. 19.*

2  
Death entred  
into the body  
should repprise  
our naturall  
pride.

Bernard.

*Aug ser. 21.*

from the place of his habitation, if I waxe proude lying in a doung-hill, shall I not bee punished and cast downe into hell? So oft therefore as corrupt nature stirreth vp the heart of man to pride, because of the flowers of beautie & strength that grow out of it: let this humble thee; thy flowres O man, cannot but wither, for the roote from which they spring is dead already.

3  
Should learne  
vs temperance  
and sobrietie.

Bernard

i Cor. 6.13.

Sathan's shame-  
lesse impuden-  
cie discouered.

And lastly, is the body dead? then learne temperance and sobrietie, what auaileth it to pamper that carkasse of thine with excessiue feeding which is possessed by death already? if men tooke the tenth part of that care to present their spirits holy and without blame vnto the Lord, which they take to make their bodyes fat and beautifull in the eyes of men, they might in short time make greater progresse in godlinesse then they haue done: but herein is their folly, *Carnem pretiosiss. rebus impinguant, &c.* they make fat their flesh with delicate things, which within few daies the worms shall devoure, *Animam vero non adornant bonis operibus,* but beautifies not the Soule with good works, which shortly is to bee presented vnto God. Let vs refraine from the immoderate pampering of this flesh, *Meates are ordained for the belly, and the belly for meates, but God will destroy them both.*

We haue here moreouer discouered vnto vs, the shamelesse impudencie of Sathan, who daily tempting man to sin, promiseth vnto him some good by committing of it, as boldly, as if hee had never falsified his promise before. He promised to our Parents in Paradise, that if they did eate of the fruite of the forbidden tree, they shoud become like vnto God, but what performed hee in stead of making man like vnto God, hee made him like vnto himselfe: yet as I sayde, so shamelesse is that lying Spirit, that hee dare as boldly promise vantage by committing of sinne this day, as he did the first day to *Adam* in Paradise, notwithstanding that wee see through miserable experience, that death because of sinne is entred into our bodyes. Is hee not a *deceiver indeede?*

indeed? that did first steale from vs our birth-right, and now would also take from vs the blessing, all those benefites wee got by our first creation, he hath stollen them from vs with his lying words, and now hee goes about by lyes also to steale from vs that blessing of restitution by Christ offered, and exhibited vnto vs. Jacob iustly complayned of *Laban*, that hee had deceived him, and had changed his wages seauen times, but more iustly may we complaine of Sathan, who innumerable times hath beguiled vs, hee hath changed our wages, how oft hath hee promised vs good things, and behold what euill is come vpon vs?

Gen. 31. 7.

Happy were wee if in all our temptations we did remember this and reply to Sathan in this manner. The Lord rebuke thee, thou shamelesse Lyar from the beginning, with what face canst thou speake that vnto mee, wherein thou hast beene so oft conuincyd by so manifold witneses to be a manifest Lyar. Of the frutes of sinne, which wee haue seene, wee are to iudge of the fruits of sinne which are not seene: if sinne hath made vs so miserable in this life, how miserable shall it make vs in the life to come, if wee continue in it? This is that wisedome which the Apostle recommends to vs in that worthy sentence, happy were wee if it were sounded continually in the eares of our minde, as oft as we are tempted vnto sinne, *What fruit haue yee then of those sins, whereof now yee are ashamed?* He that will search within himselfe the fruit of his former transgressions shall easily perceiue there is no cause, why hee should commit sinne vpon hope of any better fruit in time to come. It was *Samsone's* destruction, that notwithstanding he found himselfe thrise deceiued by *Dalilah*, yet the fourth time he hearkned vnto her deceitfull allurements: and it shall in like manner be the destruction of many, who notwithstanding they haue found themselues abused by Sathan in time past, yet wil not learne to resist him, but giues place vnto his lying entisements, and are carryed headlong by him into the wayes of death: hee was a lying Spirit in the mouth of *Achabs* Prophets, to draw

A good answer  
to be giuen Sa-  
than in all his  
temptations to  
finne.

Rom. 6. 21.

Seeing he hath  
deceiued vs so  
oft, let vs be-  
lieue him no  
more.

Judg. 16.

1 King. 22.

draw him forward in a battell, promising him victory, in the vwhich he knew assuredly that he should dye: so is hee a lying spirit in the harts of all the wicked, promising vnto them gaine, glory or pleasure, by doing those works of sin, whereof he knowes well inough they shall reape nothing but shame and euerlasting confusion.

Howthey who  
live in sin are  
murtherers of  
themselues.  
*Psal. 34. 21.*

Againe, that vve may yet see how foolish they are who live still in their sinnes, vve may marke here that they are murtherers of themselues, *the malice of the wicked shall slay themselves*, his owne sin which he hath conceiued, brought forth and nourished shall bee his destruction. Euerie man judges *Sanct*miserable that dyed vpon his owne sword, but what better are other wicked men? are not their sins the weapons by vwhich they slay themselues? Thus are they twise miserable: first because they are subiect to death: secondly, because they are guiltie of their owne death. Oh the pittifull blindneske of men, albeit in their life they feare nothing more then death, yet doe they entertaine nothing better than sinne which causes death. In bodily diseases men are content to abstaine even from ordinary foode, vwhere they are informed by the Phisition that it will nourish their sicknesse, and this they doe to eschew death, onely herein they are so ignorant that notwithstanding they abhorre death, yet they take pleasure in vnrighteousnesse, which brings on death.

Strange death  
and diseases  
commeth vpon  
men through  
the groth of  
their sinnes  
against God.

*Lenit. 26.25*

And lastly, seeing vve are taught here that sinne brings death vpon the body, vwhat meruaile the Lord strikes the bodies of men by sundry sorts of diseases, and sundry kindes of death, seeing man by sundry sorts of sinnes pouokes the Lord vnto anger? he frameth his iudgement proportionable vnto his sinnes. *If yee walke stubbornly against me, and will not obey mee, I will then bring seauen times more plagues upon you, according to your sinnes.* Hee hath famine to punish intemperance, and the abuse of his creatures; hee hath the deuouring sword to bring low the pride of man; hee hath burning feuers and vncleane consuming goutes, to punish the

the fierie and vncleane lusts and concupisence of man. If now the Lord after that hee hath striken vs vwith famine and pestilence, come among vs to visit vs also with vnaceu-stomed diseases, what shall we say? but the despising of his former fatherly corrections, and our stubborne walking ag-  
ainst the Lord our God hath procured this vnto our selues.  
*Quid mirum in poenam generis humani crescere iram dei, cum crescat quotidie quod puniatur?* what meruaile the wrath of God increase every day to punish men, seeing that increases among men, vwhich deserues that God should punish it?

But there are two impediments which suffers not these vwarings of God to enter into the harts of men. The one is albeit they finde within themselues sinnes condemned by the word of God, yet the plagues threatned against those sinnes hath not light vpon them. This is that roote of bitterness, whereof Moses vwarned Israell to beware: that they should not blesse themselves in their harts, when God doth curse them, thinking they shall escape iudgement, notwithstanding they doe those things vwhich God hath forbidden them. Salomon marked this to be a great cause of iniquite, because judgement is not executed speedely vpon the wicked, therefore the hart of the children of men is set within them to doe wickedly. But O man doest thou not know that the iudgement of God is according to trath against all that committ such things? *Why despisest thou the riches of his boun-tifulnesse and patience?* because the Lord holds his tongue and spares thee for a while, thinkest thou that he will spare thee for euer?

Every judgement of God executed vpon another male-factor, may tell thee that thou shalt not escape, *dies poene nondum aduenit*, the day of punishment, of judgement, of retribution is not yet come: though in this life the Lord should not come neere thee, yet *thy judgement is not farre off, and thy damnation sleepes not.* *Interim plectuntur quidam, qui ceteris corrigan-tur, tormenta paucorum exempla sunt omnium:* In the meane time some are punished that the rest may be

*Cypri. ad  
Demet.*

Delay of iudge-  
ment confirms  
the wicked in  
euill, and it is  
the first impe-  
diment which  
stayes them frō  
repenting at  
Gods threat-  
nings.

*Deu. 29.18.*

*Eccles. 8.11.*

*Rom. 2.4.*

But they who  
are spared  
should learne  
wisedome by  
judgements  
executed vpon  
others.

*2 Pet. 2.3.*  
*Cyp. de lapis  
serm. 5.*

*Luke. 13.*

*Aug. de exiit.  
Dei. cap. 8,*

Why some wicked men are punished in this life and not others.

*Psal. 58. 11.*

It is a great judgement not to be corrected by God.

*Hof. 4. 14.*

*Ber. in Cant.  
hom. 4.2.*

*Philo. lib. de  
confus. lin-  
guarum.*

*Psa. 119. 71*

*Psal. 73. 4.*

*Prou. 1. 32.*

corrected, the tormentes of a few are the examples of all. As the Lord Iesus set those eightene men, on whom the tower of Siloam fell, for examples to all the rest of the people: so every one punished before vs stands vp to vs as a preacher of repentance, and an example to warne vs, that vnalesse wee repent, wee shall perish in like manner : *Si nunc omne peccatum manifesta plecteretur pena, nihil ultimo iudicio reseruari putaretur, & si nullum nunc peccatum puniret Deus, nulla putaretur esse prouidentia;* If in this life euery sinne were punished with a scene iudgement, nothing should be reserved to the last judgement, and if no sinne were punished in this life, it might bee thought there were not a prouidence to regard it. The Lord therefore punisheth some sinnes in this life, to tell there is a God who iudgeth righteously in the earth, other sinnes againe in his wise dispensation hee punisheth not in this life to assure all men that there is a judgement to come.

And least yet the wicked man should flatter himselfe by his escaping of present judgement, let him remember that a sinner walking in his sinnes, is sore punished when he is spared : for I pray thee, is not this a iudgement threatned against the apostate Israelites ? *I will not visit your Daughters when they are Harlots, nor your Spouses when they are Whores.* Certe tunc magis irascitur Deus, cum non irascitur : Certainly then is God most angry, when hee seemes not to be angry at all. *Misericordiam hanc nolo, for my owne part (faith Bernard) I will not haue such a mercy.* *Insignis pena est, & vindicta impietatis commissione Deum, ac indulgere peccantibus, & non solum impunitatem, sed & longam concedere prosperitatem :* It is a notable punishment and reuenge of ungodlines, when God wincks, and ouersees sinners, not onely graunting vnto them impunitie, but also long prosperitie. *It was good for me (faith David) that the Lord afflicted mee,* The wicked because they haue no changes feare not God, And the prosperitie of fooles destroy them. Hee is happily conquered and ouercome (faith Augustine) from whom the libertie

Aug. Mar-  
cellino epist. 5

of sinning is taken away, *Nihil enim infelicius felicitate peccantium, qua penalis nutritur impunitas, & mala voluntas velut interior hostis roberatur;* There is nothing more vnhappy then the happy estate of a sinner, whereby penall impunitie is nourished, and their wicked will as an inward and domestike enimie is strengthened, thus are the wicked fearfully plagued, when they are most spared, when they are giuen vp to their owne hearts desire, and their iniquitie hath dominion ouer them; when the Lord hedges not in their way with thornes, but giues them loose reynes to go where they will to their owne destruction, this is *terribilis lenitas & parcens crudelitas*: from which vnhappy condition the Lord deliuer vs.

The other impediment that stayes the Athiests of our time from profiting by the threatnings of God, is because they see the same condition befalleth to the Godly, which is threatened to the wicked. *Daniell* goes with the rest into captiuities; *Iosias* no lesse then the greatest sinners among the people, is slaine with the sword; *Ezekias* also stricken with pestilence; and many Godly ones among our selues fall vnder the same externall plagues, which are threatened against the wicked, therefore doe they despise Religion, and harden their hearts against the judgements of God. But herein also are they pitifullly blinded; for the Godly and wicked differs farre one from another, euen when they are both doing the same externall actions. *Cain* and *Abel* sacrificing together; the Publicane and the Pharisee praying together, yet are as farre vnlike one another, as light and darknesse: so when they suffer the same externall crosses, yet there is a wonderfull difference betweene them, *non idcirco vobis aequales sumus, quia in isto adhuc mundo constitutis, carnis incommoda vobiscum pariter incursumus.* A very good answere for men of this world, who think they are in no worse case then the Children of God: thinke not that wee are in as euill case as ye are, because that so long as we are in this world we are subiect to the same bodily inconueniences,

2  
Impediment.  
Wicked men  
repent not be-  
cause they see  
the Godly sub-  
iect to the same  
outward euils  
which come  
vpon them.

The actions &  
pas-  
sons of the  
godly and wic-  
ked different in  
one and the  
self same thing.

Cyprian ad  
Demet.

for since punishment consisteth in the sence of paine, it is euident that hee is not pertaker of thy punishment, who is not pertaker of thy sorrow, *manifestum est non esse participantem penam tuam, quem non vides participem doloris tui*, in that same affliction wherein the one sees the wrath of God, the other feeleth the loue of God, where the one impatient of the yoke murmurres, rages, and blasphemeth the Lord, the other possessing his soule in patience, reioycing in tribulation, blesseth the Lord.

The condition  
being premis-  
ted the com-  
fort is subioy-  
ned.

Immortalitie  
of the Soule  
most certaine.

Bern. de per.  
sequitione  
sustinentia.  
cap. 22.

*But the spirit is life for righteousness sake.* Hauing graunted that our bodies are dead through sinne, hee now subioynes the comfort, that our soules are indued vwith a life vwhich comes not vnder death, through the righteousness of Christ. Where first it comes to bee considered, seeing every mans soule is immortall and alway liuing : what singular life is this, which here the Apostle makes the comfort of a Christian. To this I answere, it is true every mans soule is immortall, though the Atheist deny it, experience proues it, the life of the soule dependeth not on the life of the body, for if it were so, as the body decayes the soule should decay also : for we see that euen in debilitate bodies the soule retaines the owne vigour, yea in the godly the life of the soule shewes the selfe strongest, when the life of the body is weakest. Beside this no carnall, mortall nor corruptible thing, can at any time content the soule to fill it : the body is soone satisfied with these perishing things, in such sort that it craues no more, but as for the soule all the delicate and pleasant things of this world cannot satisfie or content it. *Non esurientes animas, sed esuriens ipsam pascunt animarum,* they feede not the hungry soule, but rather feedes and augments the hunger of the soule. And lastly, wee see in experience that the soule now when it is within the body hath his owne working and liuely operation, euen then when the body is a sleepe, and the fences thereof closed vp; which also is confirmed by that conference vwhich Salomon had vwith the Lord, vwhen his body was sleeping beside many others.

And

And hereof Tertullian concluded the immortallitie of the Soule, *Ne in somnium quidem cadit anima cum corpore, quomodo in veritatem mortis cadet, qua nec in imaginem eius ruat?* The soule doth not fall a sleepe with the body, hovv then shall vve thinke that it can verily dye it selfe, which cannot so much as fall vnder the shadowe and similitude of death?

Thus the Atheist being put by, the doubt still remaines: Seeing every mans soule liues an immortall life, what comfort is this given here to the Christian, that though his body be dead his soule is living? To this I answeare, there is a twofold life of the Soule, one of nature, another of grace; by the one it liues for euer, by the other it liues for euer in happinesse; the one is common to all men, the other is proper to the children of God, an immortall happy life: they haue it not of nature, but of grace, as here the Apostle saith, through the righteousness of Christ communicated vnto them. As for that natural life of the soule, the spirit of God, as wee said accounts it but a death, when they are living in the body: hee saith they are *dead in sinne and trespasses*, and when they are gone out of body though they live, yet hee calls their life but an everlasting death: thus are the wicked miserable while they are in the bodie, more miserable when they remoue out of the body; therefore Salomon comparing them among themselues, accounts them happiest that never haue beeene.

Secondly, we see heere that man is a creature consisting of a soule and a body: vwhere first it is to be admired how two creatures of such contrary kindes and qualities as is the soule and the bodie, should concurre together to make vp one man: and secondly how this fearefull diuorcement is come betweene them once so straitly vntied by God, that where the one is pertaker of life, the other should be possest by death.

As for the first, the Lord hath created man in such sort that he hath made him a compend of all his creatures: in respect of his body, he hath some affinitie with earthly creatures,

Tertul. de  
refur.carnis.

A twofold im-  
mortall life of  
the Soule,  
whereof the  
one is proper  
to the godly,  
the other per-  
taines to the  
wicked.

Ephes. 2. 1.

Eccles. 4. 3.

Man a com-  
pound creature

Most merua-  
lous of all the  
creatures both  
in regard of  
his two sub-  
stances,

because hee was made to rule ouer them; and in respect of his soule, hee is a companion to the Angels: for this cause the Naturalists called man a little world; and Augustine counted man a greater miracle than any miracle that euer was wrought among men: where other creatures were made by the simple commandement of God, before the creation of man the Lord is said to vse consultation, to declare saith Basile, that the Lord esteemes more of man, than of all the rest of his creatures: neither is it said that the Lord put his hand to the making of any creature, save onely to the making of man; and this also saith Tertullian, to declare his excellencie.

Yet is not man so meruailous in regard of his two substances, as in regard of their coniunction. Among all the works of God the like of this is not to be found againe, a Masse of clay quickned by the spirit of life, and these two vnted together to make vp one man. Commonly fayes Bernard, the honorable agrees not with the ignoble, the strong ouer goes the weake, the liuing and the dead dwells not together: *Non sic in opere tuo domine, non sic in commixtione tua,* it is not so in thy work O Lord, it is not so in thy commixtion.

This is a doctrine commonly talked of, that man consists of a soule and a body, but is not so duely considered, as it shoule. It is a fearefull punishment which by nature lyes vpon the soule, seeing shee turned her selfe willingly away from God, she is so farre deserted of God, that she regards not her selfe: though it be a very common prouerbe in the mouthes of men, *I haue a soule to keepe,* yet haft thou such a soule as can teach thee to keepe any other thing better than it selfe: a fearefull plague, that because as I haue said the soule continued not in the loue of God, it is now so far deserted, that it regards not the owne selfe. This haue I touched onely to waken vs, that we may more deeplye consider of that doctrine which men thinke they haue learned and know suffiently already, namely, that man is a compound creature, consisting of a soule and a body.

But

*Basil. hexam.  
bom. 10.*

*Tertull. de  
refur. carnis.*

As also of their  
meruailous  
coniunction.

*Bern. in die  
natal. dom.  
serm. 2.*

This doctrine  
knowne but  
not considered

But to retorne, seeing at the first these two, the soule and body, were conioyned together by the hand of the creator, and agreed together in one happy harmony among them-selues, whence comes this disagreement, that the soule being pertaker of life, the body shoulde be possest by death? I answere wee are to consider these foure estates of mans soule and body vnted. The first is their estate by creation, wherein both of them concurred in a happy agreement to serue their maker. The second is the estate of Apostasie, wherein both of them in one cursed band conioyned, fell away from God, the faculties of the soule rebelling against God, and abusing all the members of the body as weapons of vnrighteouſnesſe to offend him. The third is the estate of grace, wherein the soule being reconciled with God by the mediation of Christ, and quickned againe by his holy spirit, the body is left for a while vnder the bands of death. The fourth is the estate of glory, wherein both of them being ioyned together againe, shall be restored to a more happy life than that which they enjoyed by creation. As for the first estate, we haue lost it; as for the second, the reprobate stands in it, and therefore miserable is their condition; as for the third, it is the estate of the Saints of God vpon earth; as for the fourth, it shall be the estate of the Saints of God in heauen.

Let not therefore the children of God be discouraged, by looking either vpon the remanents of sin in their soule, or the beginning of death in their body, for why? this estate wherein now we are, is neither our last, nor our best estate: out of this we shall be transchanged into the blessed estate of glorious immortalitie, our soules without all spot or wrinkle shall dwell in the body, freed from mortalitie and corruption, made like vnto Christs owne glorious body; which the Lord our God who hath translated vs out of our second miserable estate into this third, shall not fail to accomplish in his time.

Againe it comes to bee considered here, seeing by Iesus Christ life is restored to the soule presently, why is it not also

How that har-  
mony which  
was betweene  
the soule and  
body by creati-  
on is now tur-  
ned into dis-  
agreement.

Foure estates  
of mans soule  
& body vnted.

Comfort, our  
estate in this  
life is neither  
our last nor  
best estate.

Our soules being quickned,  
yet our bodyes  
are left vnder  
death for soure  
causes.

*Gen. 3. 21.*

For reconcilia-  
tion of Gods  
mercy & truth.  
*Ber. in annū.*

*Mar. fer. 1.*

2  
For the cleerer  
declaration of  
Gods power.

*Christ. in  
Mat. hom. 2.*

3  
For our instruc-  
tion, that wee  
may know  
what great  
mercy God  
hath shewed  
vpon vs.

also restored to the body? why is the body left vnder the power of death, to bee turned into dust and ashes? was it not as easie to the Lord to haue done the one as the other? To this I answeare, that at any time life should be restored to our bodyes is a mercy greater then wee are able to consider, if wee will looke to our deseruing: that for a while he will haue them subiected to the power of death, the Lord in his wise dispensation, hath thought it good for many causes. First, for performance of his truth, *Thou art but dust, and to dust thou shalt returne.* If man had dyed no manner of way, how should the truth of God appeare? and if that death due to man had not beene inflicted vpon him, how should his mercy beene manifested? this controuersie God in his meruailous wisedome hath settled: *Fiat mors bona, & habebit vitaq; quod petis,* let death become good, and so both his mercy & his truth hath that which they craue, for in the changing of the cursed nature of death, and making that temporall which was eternall, doth his mercy appeare, and in the dissolution of mans body into dust for a time doth his truth appeare.

Secondly, the Lord hath done it for manifestation of his owne power, accounting it a greater glory to destroy sinne by death, then by any other meanes. Death is the fruite of sinne, and the weapon whereby Sathan intended to destroy mankind, and so deface the glory of the Creator: but the Lord cutteth off the head of this *Goliath* with his owne sword, hee turneth his weapon against himselfes; by death he destroys that same sinne in his children which brought forth death. A meruailous conquest, that Sathan is not onely ouercome, but ouercome by the same meanes by which before hee tyrannized ouer men. And thirdly, the Lord suffers our bodies to tast of death, that wee may the better consider that excellent benefite which wee haue by Iesus Christ, for if the death of the body (notwithstanding that the nature thereof is changed) bee so fearefull as we see in experience, how miserable should wee haue beene, if the Lord

Lord had inflicted deserved death both of soule and body vpon vs? And last, that we might be conformed to him who is the first borne among many brethren, it behoueth vs by death also to enter into his kingdome.

*For righteousness sake.* This righteousness that bringeth life, is the righteousness of Christ, imputed to vs by Grace, as is evident out of that, *As sinne had raigne vnto death, so might grace also raigne by righteousness vnto eternall life.* Sinne which causeth death is our owne, but that righteousness which bringeth life is of Grace. Our perdition is of our selues, but our salvation commeth from the Lord and from the Lambe that sitteth upon the Throne. No preseruatiue then against death but this righteousness, it presently giveth life vnto our soule, and afterward shall restore our bodyes from the power of the grave: such therefore as are the children of wisedome, will bee carefull in time to bee pertakers of this Jewel. This righteousness hath inseperably annexed with it Sanctification; by thy sanctification try thy selfe, and see whether if or not thou hast gotten life through the righteousness of Christ, deceiue not thine owne heart in the matter of salvation, assure thy selfe so far forth thou doest live, as thou art sanctified. As health is to the body, so is holinesse to the Soule: a body without health falleth out of one paine into another till it dye; and a Soule without holinesse is polluted with one lust after another till it dye. As the Moon hath light lesse or more according as it is in aspect with the Sunne: so the Soule of man enjoyes life lesse or more according as it is turned or auerted to or from the Lord: thus let every man judge by his sanctification, whether if or not hee be pertaker of that righteousness of Iesus, which bringeth life vnto the soule. Miserable are those wicked ones who want it, they are twise dead (saith Saint Ird,) that is, both in soule and body, not so much as a heauy breath or motion is in them: but wee ought to gine thankes vnto God who hath given a beginning of eternall life vnto vs.

4  
For our con-formitie with Christ.

The life our soule hath, flowes from Christ's righteousnesse.

*Rom. 5.21.*  
*Hos. 13.9.*  
*Reu. 7.10.*

This righteousness is known by sanctificatio-

*Iude. ver. 12*

Comfort, wee  
haue a life  
which no death  
can extinguish.

The prison of  
the body being  
broken the  
soule that was  
prisoner escapes

*Phil. 1.21.*

*Gen. 3.*

*Rom. 16.20.*  
*Amb. de penit.*  
*lib. 1. cap. 13.*

Wicked men  
dye eyther vn-  
certaine of  
comfort,

Last of all, there is here a notable comfort for all the children of God, that there is begun in ys a life, which no death shall euer bee able to extinguish, albeit death invade the naturall vitall powers of our bodies, and supprese them one after one, yea though at the length he breake in vpon this lodging of clay, and demolish it to the ground yet the man of God who dwels in the body shall escape with his life: the Tabernacle is cast downe (that is the most our enimie can doe) but he whod dwelt in it remoues vnto a better: as the Bird escapes out of the snare of the Fowler, so the soule in death flighters out and flies away with ioy to her maker: yea the dissoluing of the bodie to the man of God, it is but the vnfolding of the net, and breaking open the prison, wherein hee hath beene detayned, that hee himselfe may be delivered. The Apostle knew this well, and therfore desired to be dissoluued, that he might be with Christ As in the battell betweene our Sauiour and Sathan, Sathans head was bruised, and hee did no more but tread on the heele of our Sauiour, so shall it be in the conflict of all his members with Sathan: by the power of our Lord Iesus we shall be more then conquerours, *The God of peace shall shortly tread downe Sathan under our feete: the most that Sathan can doe vnto vs, Manducet terram meam, & dentem carni infigat, conterat corpus,* let him lick the dust, let him eate that part of mee which is earth, let him bruise my body; this is but to tread vpon the heele, my comfort is that there is a seede of immortall life in my soule, which no power of the enimie is able to ouercome.

It is true that so long as wee inioy this naturall life with health of body, the losse that comes by the want of the spirituall life is not perceiued, no more then the defects of a ruinous house is knowne in time offayre weather; but when thy naturall life is wearing from thee, if thou want the other, how comfortlesse shall thy condition bee, when thou shalt finde in thine owne experience, thou haddest never more but a silly naturall life which now is to depart from thee?

thee? In this estate the wicked eyther dye, being vncertaine  
of comfort, or then most certaine of condemaation. Those  
who are strangers from the life of God, through the ignorance  
that is in them, hauing no more but the light of nature, the  
best estate wherein they can dye, is comfortlesse, if for want  
of light they know not that wrath which is prepared for  
the wicked, and so are not greatly terrified, yet farre lesse  
know they those comforts which after death sustaines the  
Christian, that they should bee comforted. The Emperour  
Hadrian, when hee dyed made this faithlesse lamentation,  
*Animula, vagula, blandula, quæ nunc abibis in loca?* O silly  
wandring Soule, where away now wilt thou goe? and that  
other *Severus* proclaiming the vanitie of all his former glo-  
rie cryed out, *ταῦτα εγενούμω, οὐ δόλεν εὔποι λασίσελαι*: I have  
beene all things: and it profits me nothing: the one saith, he  
found no comfort of things that were before him; the other  
saith, hee found no comfort of things that were behinde,  
thus the wicked dye comfortlesse, good things to come they  
neither know nor hope for, good things past profit them  
not. Or if they haue beeene such wicked men, as by the light  
of the word, haue knowne the will of their master, and yet  
rebelled against their light, they go out of the body, not one-  
ly comfortles, but certain of condemnation, having received  
sentence within themselves, that they shall never see the face  
of God; and such was the death of *Iudas*: let vs not therefore  
rest contented with the shadow of this vanishing life; let vs  
prouide for that immortall seede of a better life within vs,  
which receiuers increase but cannot decay, it waxeth stronger  
the weaker that the bodily life is, but cannot be weakned,  
far lesse extinguished by bodily death. He that finds it with  
in himselfe shall reioyce in death, hee shall dye in faith, in  
obedience, and in spirituall ioy, *Committing his Soule unto  
God, as unto a faulfull Creator*, hee rests in him whom hee  
hath beleued, being assured that the Lord will keepe that,  
which he hath committed vnto him. The Lord worke it  
in vs for Christes sake.

Eph.4.18.

Or most cer-  
taine of con-  
demnation.

1 Pet.4.19.

Verse.

*Verse 11. But if the spirit of him who raysed vp Iesus from the dead, dwell in you, he that raysed vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

*1 Cor.15.19*



T is a comfortable saying of the Apostle, *If in this life onely wee had hope, of all men wee were the most miserable*: for it doth teach vs that albeit in this life we haue great comforts through Iesus Christ, yet greater abides vs in the life to come. And therefore the Apostle contents not himselfe barely to make mention of such comforts, as presently wee haue, but hee proceedes now to acquaint vs with greater comforts, which hereafter we shall enjoy. He hath shewed vs that the death whereunto we are subiect is not totall, for it strikes onely vpon the basest part of man: Now he shewes that it is not perpetuall; the body shall not be kept for ever vnder the bands of death, the spirit of Iesus who now dwells in it, shall deliuer it from the bondage of corruption, raise it from the dust, and quicken it vnto glory.

*But if the Spirit, &c.* We haue here first of all to marke againe that the Apostles speach is not absolute, but conditionall. All the promises of comfort made in the booke of God are conditionall. This is a great comfort, *the Lord shall quicken your mortall bodies*, but conditionally, *that his spirit dwell in you*. Whom hath the Lord promised to satisfie? such as hungers for righteousnesse: whom hath hee promised to comfort? not the carelesse nor wantons, but such as mourne: to whom hath he promised forgiuenesse of sinnes? not to the licentious livers, but to the penitent: to whom will he give eternall life? not to the infidels, but to such as beleue. If we esteeme any thing of the comforts of God, let vs take heed to the condition, for except the condition in some measure be wrought in vs, the promise shall never be accomplished vpon vs. It were good for the men of this

He hath shewed our death is not totall, now he shewes that it is not perpetuall.

Every promise of mercy is conditional.

If we like gods comforts, let vs take heed to the condition on which they are promised.

age to consider this more deeply, who sleeping in presumptuous conceits of mercy, thinke how euer they liue, they shall bee saued. In all the whole Bible there is not one promise without an annexed condition. In the couenant betweene God and man, there is a mutuall stipulation: as the Lord promiseth something to vs, so hee requireth an other thing of vs, with what face canst thou stand vp and seeke that mercy which God hath promised, who never endeueredst to performe that dutie which God hath required?

Againe, wee haue here occasion to consider those excellent benefits which wee haue by the spirit of Christ dwelling in vs, beside that which wee heard, Verse 10. As if those were too little, hee further doth vnto vs these great things: first, hee giues life to the Soule, and makes it in the body to liue the life of Christ, so that the Christian may say, *Now I liue, yet not I, but Christ liueth in me.* Secondly, when Soule and body are sunfured by death, hee leades the soule to liue with God in glory, which is the second degree of eternall life: and thirdly, hee castes not off the care of the body, but preserueth the very dust and ashes thereof till the day of the resurrection, wherein he shall quicken it againe, restore it to the owne soule, and glorifie both, which is the third and last degree of eternall life. Surely there was never a house hyre so well paid in the world, thou who sets thy soule and body as a lodging for a short while here on earth, that he may dwell in it, O what recompence hast thou to looke for? he dwelt with thee on earth, and thou shalt dwell with him in heauen, thou lent him a lodging for a few years, and hee shall receiue thee into his euerlasting habitations, and thou shalt be for euer with the Lord.

Neyther shall he shew this mercy vpon thy soule onely, but as I haue said, vpon thy body also, it would seeme that the Lord hath deserted it as a contemptible thing, when it is laid downe in the graue, but bee assured that hee who dwelt in it, will not leaue it, nor cast off the care thereof, no, not when it is turned into dust and ashes. Comfortable is

The benefits  
we haue through  
the indwelling  
of the spirit in  
vs are further  
declared.

Gal. 2.20.

There was ne-  
ver a house hire  
so well paid.

The holy spirit  
shall keepe the  
body wherein  
he dwelt, euen  
when it is laid  
in the graue.

Gen.46.4.

O what a kindnes.

He is a holy balme wherby the body shall be preserued immortall.

Worldlings seeke immortallitie the wrong way.

Esay.55.2.

is that which the Lord promised to *Jacob*, when hee had him goe downe to Egypt, *Feare not to go, for I will go downe with thee, and I will bring thee vp againe.* He forewarned him that hee shoulde dye in Egypt, and that *Ioseph* shoulde close his eyes, but he promiseth to bring vp againe his dead body vnto Canaan. O what a kindnes is it, that the Lord will honour the dead bodyes of his Children. The prayse of the conuoy of *Jacobs* corps, the Lord will neither giue it to *Ioseph*, nor to *Pharaobs* Seruants with their Chariots, who in great number accompanied him, the Lord takes it vnto himselfe, *I will bring thee vp againe*(saith the Lord,) the like kindnesse and truth doth the Lord keepe for all the remenant of his seruants. Is thy body consecrated, is it a vessell of honour, a house and temple, wherein God is dayly serued? he shall honour it againe, hee shall not leaue it in the graue, neither cast off the care thereof, but shall watch ouer the dust thereof, though it tast of corruption, it shall not perish in corruption.

The holy Spirit who dwelt in the body, shall be vnto it as a balme to preserue thee to immortalitie, this same flesh and no other, for it (though it shall bee dissolued into innumerable pickles of dust) shall be raised againe and quickned by the omnipotent power of this Spirit. It is a pittie to see by what silly meanes naturall men seeke the immortall conseruation of their bodyes, and cannot obtaine it: there is no helpe nature may yeld to prolong the death of the body but they vse it, and because they see that death cannot bee eschewed, their next care is how to keep it in the graue longest from rottennesse and corruption, and how when themselues are gone, to preserue their names in immortall remembrance with the posteritie: thus by the very instinct of nature, are men carried away with a desire of eternitie, but herein are they foolish, that they seek it the wrong way, *they lay out their siluer but not for bread, they spend their labour, and are not satisfied, immortallitie and life is to bee sought there where the word of the Lord directs vs, let the Spirit*

Spirit of Christ dwell in thee, and thou shalt liue, otherwise though thou wert the greatest Monarch in the world, though all thy meate were soueraigne medicines, though thy body were laid in graue with as great exterrall pompe as worldly glory can afford to any creature, and thy flesh were embalmed with the costliest oyntments; these are but miserable comforts, perishing preseruatiues, thou shalt lye downe in dishonour, and shalt be raised in greater dishonor to euerlastinge shame and endlesse confusion.

Now as wee haue these three degrees of eternall life by the Spirit dwelling in vs, so are wee to marke the order by vwhich hee procedes in communicating them vnto vs, first, hee restores life to the soule; and secondly, he shall restore life vnto the body (saith the Apostle) where the one is done, bee assured the other shall bee done, the one is the proper end of his first comming, therefore his Heralds cryed before him; *Behold the Lambe of God who taketh away the sins of the world:* In his second comming shall bee the redemption of our bodyes, when hee shall appeare hee shall change our vile bodies, and make them like to his owne glorious bodies. Let this reforme the preposterous care of men; art thou desirous that thy body should liue? be first carefull that life be communicated to the soule: for surely the redemption of thy body shall not follow, vnlesse the restitution of thy soule goe before. *Oportet cor nostrum conformari humilitatis cordis Christi, priusquam corpus conformetur gloriose corporie eius;* our heart must first bee conformed to the humilitie of Christ's heart, before that our body be configurated to his glorious body, this is the first resurrection, *blessed are they that are pertakers of it,* for upon such the second death shall haue no power. But it is out of doubt *qui non resurgent in anima, resurgent in corpore ad paenam,* hee that riseth not now in his soule from his sinnes, shall rise hereafter in his body to judgement.

But now leauing the condition, to come to the comfort, *he that raysed vp Christ from the dead,* saith the Apostle, shall also

Life is first restored to the soule and then to the body.

*John. 1. 29.*

*Phil. 2. 2 1.*

*Ber. de adñe.  
dom. ser. 4.*

What necessity  
is here that hee  
who rayfed  
Christ shall  
also raise vs ?

*Ephe. i. 29.*

*i Cor. i. 5. 20*

*Tertul. de  
resur. carnis.*

Seeing our  
Lord was a-  
mong the dead  
let vs not feare  
when God  
calls vs to lye  
down among  
them also.

*Ren. 7.*

*also quicken your mortall bodies.* What necessarie is there here that he who rayfed Christ shall raise vs ? yes, indeede the necessarie is great, the head and the members of the misti-  
call body cannot be fundered : seeing the head is rayfed from the dead, no member can be left vnder death : the Lord workes in euery member according to that same mighty power, by which hee wrought in the head; his resurrection necessarily imports ours, seeing hee arose not as a private man, but as the head of all his members, full of power to draw the body after him, and to communicate that same life to every member, which he hath declared in himselfe: *Christ is risen from the dead, and is made the first fruits of them that sleep.* : the first fruit is risen, the after fruit shall in like manner follow. *Vexit in celum carnem nostram sanguinem arba-  
bonem & pignus totius summa illuc quandoq; redigende :* the Lord Iesus hath carried our flesh into heauen, as an earnest and pledge of the whole summe, which afterward is to be brought thereth: hee hath not thought it inough to giue his spirit vnto vs here on earth, as the earnest of our inheritance, but to put vs out of all doubt hee hath carried vp our flesh into heauen, and possest it in the kingdome, in the name of all his members.

*Who rayfed vp Jesus from the dead.* Then we see that our Lord was once among the dead, but now is risen from them; let vs not then be afraid when God shall call vs to lye down among the dead also: shal the servant be ashamed of his Masters condition? or will the patient refuse to drink that potion which the phisition hath tastled before him? No, we must follow our Lord through the miseries of this life, through the dolours of death, through the horrores of the graue, if wee looke to follow him in his resurrection, in his ascension, to be amongst those hundred fortie and foure thousand in mount Sion, who hauing his fathers name written in their foreheads, follow the Lambe wherefoeuer hee goeth, singing that new song which none can sing but they whom hee hath bought from the earth.

When

When those women came to seeke the Lord Iesus in the Sepulchre, all the feare they had conceiuied concerning Christ's death, the Angels remoues it by sending them to meditate on the resurrection, *Why seeke yee him that luesþ among the dead? hee is not here but hee is risen.* Wee are not yet laid downe among the dead, but or euer we goe to the graue we haue this comfort, that the Lord by his power shall raise vs out of it; where the head growes through the members will follow. *Per angustum passionis foramen transiit Christus, ut latum preberet ingressum sequentibus membris:* Our Lord is gone through the narrow paßage of death, that he might make it the wider and easier to all his members, who are to follow him. We see by experience the body of a man drownes not though it be vnder the water, as long as the head is borne aboue: many of the members of Christ are here in this valley of death, lost too and fro in this sea of tribulation, with continuall tentations, yet our comfort is we cannot perish, for our head is aboue and a great part of the body liuing, and raigning with him in glory, there is life in him to draw forth out of these miseries, all his members, and hee shall doe it by that same power, by which he raised himselfe from the dead.

For we are taught here, that our resurrection is a worke not to be done by man, nor the power of nature, but by the power of God: we are not therefore to hearken to the deceitfull motions of our infidelitie, which calleth in doubt this article of our Faith: wee must not consider the imbecilitie and weaknesse of nature, neither measure heavenly and supernaturall things, with the narrow span of naturall reason, but as it is *Abrahams* praise the father of the faithfull, that when God promised him a sonne in his old age, he was not weake in the faith, hee considered not his owne body, which was dead, neither the deadnesse of *Saraahs* wombe, but was strengthned in the faith, and gaue glory to God, being fully assured that he who had promised was also able to doe it: so shoulde we sanctifie the Lord God in our harts,

What comfort  
Christ's reuri-  
rection gues vs  
against death.  
*Mat. 28.5.6*

Resurrection is  
a work of God  
and not of  
man.

*Rom. 4. 19.*

Cyr.cate.18.

Isai.40.12.

Aug.ser.64

Resurrection confirmed by Scripture, by types, by practices of God in nature.

1  
Our resurrection is confirmed by Scripture.

Dm.12.13.

Hos.13.14.

15.  
Job.19.25.

John.5.28.

looking to the word and promise of the everliving God, to whom those things are possible which are impossible vnto vs: for the Lord (saith the Prophet) hath the whole earth in his fist, and it is more easie to him to discerne one pickle of dust from another, then it is to any man hauing his hand full of sundry seedes, to open his hand and gather every kind thereof into one by themselues, seperatē and distinct from the rest. When thou hearest (sayth *Augustine*) that the dead shall be raised, suppose it be a great thing, yet count it no incredible thing, but consider who it is that takes in hand to doe it, *ille suscitabit te qui & creauit te*, the Lord who created thee, he it is, that shall raise thee.

And for our further confirmation, let vs consider how the spirit of God hath taught this article of our resurrection in sundry places of holy scripture, hath shadowed it by types and figures, hath cleared it by examples, and last of all by the practise, and working of God in nature. As for Scripture, both Prophets and Apostles as it were with one mouthes breathes out this veritie. *They that sleepe in the dust (saith Daniel) shall awake, some to everlasting life, and some to everlasting flame, and perpetuall contempt.* I will redeeme thee (saith the Lord by Hosa) from the power of the grave, I will deliver thee from death: O death, I will be thy death, O grave I will be thy destruction. Patient Job in his greatest extremities gaue out this notable confession of his faith, I am sure that my redeemer liveth, and he shall stand the last on the earth, and though after my skinne wormes destroy this body, yet shall I see God in my flesh, whom I my selfe shall see & mine eyes shall behold, and none other for mee, though my reynes are consumed within mee. And if we come to the new Testament, most cleare is that testimonie of the Lord Iesus: The houres shall come in the which all that are in the grave shall hear his voyce; and they shall come forth that have done good, vnto the resurrection of life; but they that have done evill, vnto the resurrection of condemnation. The Apostles in like manner beare witness to their Master: If in this life onely wee had hope

in Christ, of all men we were most miserable, but now is Jesus risen frō the dead, & was made the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all dye, so in Christ all are made alive. And againe, Behold I shew you a secret, wee shall not all sleepe, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpeter: for the trumpet shall blow, and the dead shall be raysed vp incorruptible, and wee shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortallitie.

The same is in like manner shadowed in holy Scripture by sundry types and figures, among which in Tertullian his judgement the restitution of *Ionas* out of the Whales bellie is one: albeit the belly of the Whale was more able to haue altered and changed the body of *Ionas*, by reason of the great heat that is therein, then the belly of the earth could haue beeene by reason of her cold, yet is hee restored the third day, as liuely as he was receweied. The same he thinkes of that vision of dry bones, shewed to *Ezechiel*, which at once at the word of the Lord was knit together with sinewes, and couered with flesh and skinne: this was not onely a prediction of the deliuernace of Israell out of Babell, but also a typical confirmation of the resurrection of our bodies. *Non enim figura de ossibus potuissest componi, nisi id ipsum ossibus eventurum esset*: for that figure of the bones could not haue beeene made, if the truth figured thereby were not also to be accomplished vpon such bones: *Parabola de nullo non conuenit*? what parable or similitude can be brought from a thing which is not? We shall not reade in all the booke of God, that any parable hath ben borrowed from that thing which never was, nor never will bee. Of this sort also is the flourishing of *Aarons* rodde, in the iudgement of *Cyril*, which being before a dry and withered sticke, incontinent by the word of the Lord flourished; hee that restored to *Aarons* rodde that kinde of vegetatiue life which it had before, will much more raise *Aaron* himselfe from the dead.

*1 Cor. 15.19  
20.23.22.*

*Ibid. 51.52.  
53.*

<sup>2</sup>  
Resurrection confirmed by types & figures such as  
*Ionas* body,

*Ezekiel's bones  
Chap. 38.*

*Tertull. de  
resur. carnis.*

*Aarons rodde.  
Numb. 17.*

Examples of  
the Resurrectio-

*Gen. 5.0.*

*2 Ki. 17.2.*

*Act. 9.40.*

*Act. 3.*

3  
Gods working  
both in our  
selues and the  
creature con-  
firms the  
Resurrection.  
*1 Cor. 1.5.*

*Aug. de verb.*  
*Apost. ser. 34*

Of these figures shadowing the resurrection many more are to bee found in holy scripture.

As for examples, in every age of the world, the Lord hath raised some from the dead, to be witnesses of the resurrection of the rest. Before the flood, hee carried vp *Henoch* aline into heauen, and hee saw no death: vnder the law, *Elias* was transported in a fierie chariot: and in the last age of the world, not onely hath our Lord, blessed for euer, risen from the dead and ascended into heauen, as the first fruits of them, which rise from the dead, but also by his power hee raised *Lazarus* out of the graue, euen after that stinking rottenesse had entred into his flesh: and vpon the Crosse, when hee seemed to bee most weake hee shewed himselfe most strong; hee caused by his power many that were dead to come out of their graues, and to enter into the citie. Yea, his servant *Peter* by the power of the Lord Iesus, raised the damsell *Dorcas* from death, and in the name of the Lord Iesus made him that was lame of his feete to arise and walke: when we see such power in the servant of Christ working in his name, shall we not reserue the praise of a greater power to himselfe?

And lastly, as for the practises of God in nature, we are not to neglect them, for the Apostle himselfe brings arguments from them to confirme the resurrection. Hee first proponesthe question of the Atheist, *how are the dead raised up, and with what body come they forth?* and then subioynes the answere, *O foole that which thou sowest is not quickned except it dye, it is sownen in the earth bare corne, and God raises it with another body at his pleasure: seeing thou beholdest this daily working of God in nature, why wilt not thou beleue that the Lord is able to doe the like vnto thy selfe?* *Qui illa reparat que tibi sunt necessaria, quanto magis te reparabit, propter quem illa reparare dignatus est?* Seeing the Lord for thy sake repaires those things which are necessary to maintaine thy life, will he not much more restore thy selfe, and raise thee vp from death vnto eternall life?

And

And to insist in these same confirmations, which we may haue from the working of God in nature, both in our selues and in other creatures : if eyther with *Justin Martyr*, wee consider of how small a beginning, or then with *Cyrill* how of nothing God hath made vp man, we shall see how iustly the Apostle calleth them fooles who deny the resurrection of our bodyes. The Lord (saith *Justin Martyr*) of a little drop of mans seede, which (as *Job* saith) is powred out like water, buildeth vp daily this excellent workmanship of mans body: who would beleue that of so small a beginning and without forme, so well a proportionate body in all the members thereof could be brought forth? *nisi aspectus fidem faceret*, were it not that daily sight and experience confirmeth it; why then shall it be thought a thing impossible to the Lord to reedifie the same body, after that by death it hath beene dissolved into dust and ashes? And againe, if with *Cyrill* wee will search out our beginning and consider what vvee vvere this day hundred yeare, wee shall finde that vvee vvere not: seeing the Lord of nothing hath brought out so pleasant and beautifull a creature as thou art this day, shalst thou thinke it impossible to him an hundred yeares after this, or longer or shorter, as it pleaseith him, to restore thee againe, and raise thee from the dead? *qui potuit id quod non erat producere, ut aliquid esset, id quod iam est, cum cederit, restituere non poterit?* he that could bring out that which was not, and make it to be something, shall wee thinke that he cannot raise vp againe that which now is, after that it hath fallen?

Which of these two I pray thee, is the greatest and most difficult worke in thy iudgement. (for vnto the Lord euery thing, that he will is a like easie,) whether to make one who never was, or to restore againe one who hath beene? Doubtlesse to make a man in our iudgement is a greater thing then to raise him. In the worke of creation the Lord made that to bee which was not, in the worke of resurrection the Lord shall make that to bee which was before; the one thou  
L 3  
beleeuest

A two-fold meditation to cōfirme the resurrection.

1  
How of a little drop God madē vs that which now wee are.

*Inst. Mart.  
apol. 2. ad  
Senat. Rom.*

2  
How God hath made vs of nothing to be that which now wee are.

*Cyril categ. 4*

It is easier to restore one that hath been, then to make one that never was

Cyrill.

Practises of god  
on creatures  
without vs,  
though they  
cannot beget  
faith,yet may  
they cōfirme it

2 Tim.2.12.

These same bo-  
dies which now  
we haue shal-  
be restored vñ-  
to vs the same  
in substance.

believeuest because thou feest it dayly done; the other thou doubtest of, because it is to bee done: but cease to doubt any more, and of that which God hath wrought in thee already that thou maist see it, perceiue that which is to bee wrought in thee, suppose it be not apparent: *ex his qua in te sunt, perspicere ea que non apparent:* of fore past works judge of that which is to come, that thou maist learne to gine glorie to God, and trust in him who giues life to them that are dead.

And if from our selues wee proceede to other creatures, how many prooefes in nature shall wee finde to confirme the resurrection? the trees that dye in Winter, and loose both their leaues and fruit, are they not restored againe in the Spring? The day which is slaine by the night, and buried in darknesse, as it were in a graue, is it not restored againe in the morning? The auncient Fathers send vs to learne the same from the Phoenix. Many other works of God in nature, though they cannot beget this faith in vs, yet are they profitable to helpe it where it is begun, and are strong witnesses in their kinde to reprove the infidelitie of Atheists. But wee haue aboue all to take heed to that most sure word of the Prophets and Apostles wherat wee began, and so to rest in it, that when it shall please God the day of our change shall come, we may (after the example of our blessed Saviour) commend our soules into the hands of the Lord, and be content that our bodyes like pickles of liuely seede be sownen in the field of God, and set into the earth, as it were with Gods owne finger, that in his owne good time they may spring vp againe to glory and immortalitie: *I know whom I haue beleued, and am perswaded that hee is able to keepe unto the last day that which I haue committed to him.* And this for confirmation of our resurrection.

We haue further this comfort, in that the Apostle saith, *the Spirit of God shall raise vp your mortall bodies,* that our bodies wherewith now wee are clothed shall be raised vp, and none other for them. Away therefore with that vaine opinion

opinion, that new bodies shall be created, and giuen to Gods Children in the resurrection. The glory both of his iustice, mercy, & truth, craues that these same bodyes and no other for them should be restored: for every one must receive according to that which they haue done in the body, whether good or euill. *Absurdum est & Deo indignum, ut huc quidem caro lanetur, illa vero coronetur,* it stands not with the iustice and truth of God, that one body should be torne in suffering, and another should receive the crowne. Shall the body of *Paul* be scourged, and an other for it be glorified? shall *Paul* beare in his body the mark of Christ's sufferings, and not beare in that same body the crowne of his glory? shall the wicked in their body worke the works of vnrighteousnesse, and shal an other body receive the wages of their iniquitie? It cannot bee.

And that the glory of his mercy craues, that the same body should be raised is also evident, for why? shall Satan giue that wound to man, which the Sauiour of men is not able to cure? shall the malice of the Diuell bring in that euill which the mercy of God cannot remoue? shall the first *Adam* slay the body by sinne, and shall not the second *Adam* giue life vnto it by his righteousness? Can this stand with the glory of God, *dimidium tartumodo hominem restituere*, to restore onely the one halfe of man? As these same soules of ours which were dead, & none other for them are quickened in the first resurrection: so these same bodyes of ours, and none other for them shall bee raised from the dead in the second resurrection, *restituet Deus corpora pristina in resurrectione, non creabit nova.* As those blinde men (saith *Irenæus*) whom, as wee read in the Gospell, Christ cured, received no new eyes, but onely sight to the eyes they had before: and as that sonne of the widdow, and *Lazarus*, rose in those same bodyes, wherein they did die: so shall the Lord in the resurrection restore to vs our old bodyes, and not create new bodyes to vs; And this warneth vs that with great attention wee are to vse our bodyes in most holy and

The justice of  
God craues  
that so it shold  
be.

*Tertul.*

The mercy of  
God craues  
also that so it  
should be.

*Tertul.*

*Iren. cont.*  
*Valent.lib. 5*

*To the third*  
Our bodies  
shall be raised  
with new qua-  
lities.

2  
They shall bee  
honourable.

Members lame  
shalbe restored

*Tertius de  
resur.carnis.*



3  
They shall be  
glorious.  
*Phil.3.21.*

honourable manner in this life, seeing they are to bee ray-  
sed vp as vessels of honour and glory in the life to come.

Again; when the Apostle saith, that the Lord shall raise  
vp our mortali bodies, wee are to know that so hee calleth  
them in respect of that which they are now, not in respect  
of that which they shall bee then. For in the resurrection the  
Apostle teacheth vs in another place, that our bodies shall  
bee raised immortall, honourable, glorious, spirituall and  
impasionable. First, I say the body shal be raised immortal,  
not subiect any more to death, nor diseases, nor standing  
in neede of these ordinary helps of meat, drinke, and sleepe  
by which our naturall life is preserued.

Secondly, our body shall bee raised honourable, now  
it is layd downe in dishonour : for there is no flesh were it  
neuer so beautifull, or beloued of man, but after death it be-  
commeth loathsome to the beholder; so that euen *Abra-*  
*ham* shall desire that the dead body of his beloued *Sarah*  
may be buryed out of his sight: but in the resurrection they  
shall be raised more honourable then euer they were, they  
shall bee redeemed from all their infirmities, every blemish  
in the body that now makes it vnpleasant shall bee made  
beautifull in the resurrection, and every defective member  
thereof shall be restored to integritie: *Membri detruncatio-*  
*vel obtusio nonne mors membra est, si vniuersalis mors resur-*  
*rectione rescindatur, quanto magis portionalis?* for the perish-  
ing of the member is no other thing but the death of the  
member, if the benefit of resurrection cut off the vniuersall  
death of the body, shall it not also take away the portionall  
death of a member in the body? if the whole man shall bee  
changed to glory, shall hee not much more bee restored to  
health? Out of all doubt the bodies of Gods Children  
shall be raised perfect, comely, and every way honourable;  
*hoc est enim credere, resurrectionem integrum credere.*

Thirdly, the body shall be raised a glorious body, *When*  
*hee shall appeare, hee shall change our vile bodies, and make*  
*them like, to his glorious body.* They who conuert many to  
righte-

righteousnesse shall shine like the stars in the firmament : yea, the iust faith our Sauiour, shall shine like the Sun in the firmament. A shadow of this glory we haue in Christs transfiguration on mount Tabor, his face shined as the Sunne, and his clothes were white as the light. Moses after fortie dayes talking with God on the Mount, came downe with so bright a shining countenance that the Israelites might not behold him; what then may we thinke shall be the glory of the children of God, when they shall be transchanged with the light of Gods countenance shining vpon them, not fortie dayes onely, but for ever and ever. And if every one of their faces shal shine as the Sun in the firmament, O how great light, and glory shal be among them all? & if their bodies shal be so gloriouſ, what shal be the glory of their soule? surely no hart can conceiue it, no tongue is able to exprefſe it.

*Mat. 17.*

Fourthly, our body ſhall bee rayfed ſpirituall, which is not ſo to bee vnderſtood as if our bodies ſhould loſe a corporall ſubſtance, and receiue a ſpirituall ſubſtance, but then ſhall our bodies bee ſpirituall, as now our ſpirits by nature are carnall : which are ſo called because they are ſubiect to carnall corruption, preſſed downe and carried away after earthly and carnall things : ſo ſhall our bodies then be ſpirituall, because without contradiction they ſhall obey the motions of the ſpirit: the body ſhall be no burthen, no paſon, no impediment to the ſoule, as now it iſ; the ſoule ſhall carry the body where it will without reſiſtance: where now it is earthly, heauie, and tends downward, it ſhall then be reſtored ſo lightsome and quick, that without diſſicultie it ſhall mount from the earth, to meet our Lord in the aire. As our head ascended on the mount of Olivies, and went through the cloudes into heauen, ſo ſhall his members ascend, that they may be with the Lord, they ſhall follow the Lambe where euer he goes. Let vs beleeue it, and give glory unto God, for hee who is the worker of our reſurrecſtion, is alſo the worker of our aſcenſion. If the wit of man be able to frame a vefſell of ſundry mettels that naturally

<sup>4</sup>  
They ſhall be  
ſpirituall.

*Aet. 1. 11.*

naturally sinkes to the ground, to swimme aboue in the water, how much more (faith *Augustine*) is God able to make our bodies to ascend vpward, and to bide aboue, albeit in regard of their naturall motion being heauie, they tend downward.

They shall be  
impassional.

Fiftly, our bodies shall be raised impassional, free I meane from such passions as may hurt or offend them, such as terroure, feare, or griefe, but not from the passions of ioy, for no sense of the body shall want the one obiect of pleasure to delight it, and all for the greater augmentation of our glory. Let vs therefore yet againe be admonished to vse our bodies in all holy and honorable manner vpon earth, seeing the Lord hath concluded to make vs so honourable in heauen, where otherwise thou that defilest thy body with vncleanness, is it not a righteous thing with the Lord to send thee vnto *Gehenna*, a valley of vacieanness ? looke for it assuredly, if thou continue filthy still the Lord shall exclude thee out of heauenly Ierusalem, thou shalt not enter into his holy habitation, but thy portion shall be with the vnbeleeving, with dogs, and with the abhominable, who shall haue their part in the lake that burnes with fire and brimstone.

*Reu.2 1.8.*

Resurrection of  
the godly and  
wicked differet

In their causes,  
the one rises by  
the citation of  
God, the other  
by vertue of  
their vnion  
with Christ.

Last of all, seeing the Apostle ascribes the cause of our resurrection to the spirit of Christ dwelling in vs, it is to be enquired, how then shall the wicked rise, in whom Christ never dwelt by his spirit ? to this I answere, that both the godly and the wicked shall rise, but their resurrections shall be farre different in the cause, manner, and ends thereof: As for the cause, the godly shall rise by the efficacie of that quickning spirit of Christ dwelling in them, they shall rise by vertue of their vnion with their head the Lord Iesus, as his members, receiuing that promised life from him, for which they haue looked long, and in hope whereof they laid down their bodies willingly in the graue : but the wicked shall rise by vertue of the powerfull citation of God, by the blast of his trumpet to appeare in iudgement, which they shall not be able to eschew.

They

They differ againe in the manner of their resurrection, for the one shall rise with ioy, the other with terroure and feare, the wicked shall no sooner looke out of their graues, and see the face of the Judge standing in the ayre, but at once shame and confusion shall couer them, that day of the Lord shall bee vnto them a day of blacknesse and darknes; Their soules as soone as they enter into the body shall bee vexed with horrible feares, haing experiance of that wrath which already they haue sustainted out of the body, the feare of that full wrath which they know in the last day is to bee powred vpon them, shall wonderfully astonish them, glad would they bee, if they might creepe into their graues againe, they shall wish that hills and mountaines would fall vpon them, and couer them; but all in vaine, because they did in the body that which they would, they shall now by constraint suffer in the body that which they would not.

And thirdly, the ends of their resurrection are different; the one shall rise to life, the other to shame, and of this it is evident, that the resurrection of the wicked is no benefite to them, properly it is no resurrection, no more then the taking of a malefactor out of prison to bee executed on the scaffold, can bee called a deliuerie: for their resurrection is to cast them out of one miserable condition into a worse, they are taken out of the graue that they may bee cast into the bottomlesse pit of the wrath of God: and this was properly figured in *Pharaoh* his two Seruants, the Baker and Butler; both of them were taken out of prison, but the one to bee restored vnto his Office, to minister before the King, the other to bee executed vnto death: so shall both the godly and wicked come out of the graue, but the one to bee for euer with the Lord, to stand before his Throne ministring praises vnto him, and comforted with the fulnes of ioy which is in his face: the other to bee banished from Gods presence and sent to euerlasting condemnation. And therfore is it that in the summe of our faith, the Article of our

2  
In the manner,  
the one with  
joy, the other  
with feare and  
terror.

*Rev. 6.16.*

3  
In their ends,  
the one to glo-  
ry the other to  
shame, figured  
in Pharaohs  
two Seruants.

*Gen. 40.*

Resurrection is  
a benefit when  
remission of sin  
goes before it,  
and eternal life  
follows after it

our Resurrection is put betweene the Article of the remis-  
sion of sinnes, and that other Article of eternall life; to teach  
vs that then onely the Resurrection of the body is a bene-  
fite, when remission of sinnes goes before it, and eternall  
life followes after it, whereof the Lord of his great mercy  
make vs pertakers through Iesus Christ.

**Exhortation.**

What fruit wee  
should gather  
of the Apostles  
former doctrin

*Verse. 12. Therefore Brethren wee are debtors not to.  
the flesh, to live after the flesh:*



Sit is true concerning vs, that a necessarie lyeth  
vpon vs to preach, and woe will be to vs if we  
preach not, so it is true concerning you, that a  
necessarie lyeth vpon you to heare, and woe will  
bee to you if you heare not. It is commaunded to vs that  
when wee speake wee should speake as the oracles of God,  
and it is also required of you, that ye receiuie this word, not  
as the word of man, but as it is indeede the word of God:  
therefore take heed how yee heare, for as Moses said to  
the Israelites, so say wee vnto you; *It is no vaine word con-  
cerning you, it is your life.* Ye haue heard that maine propo-  
sition of Comfort, *there is no condemnation to them which are  
in Christ:* yee haue heard it confirmed, explained, and ap-  
plied: the miserable estate of them *who walke after the flesh*  
hath bee shewed vnto you, as likewise the happy state of  
them *who walke after the Spirit*, and what comforts the godly  
haue both against the remanents, as also against the fruits  
of sinnes, hath bee declared vnto you. Examine your  
selues, and see how far forth these comforts belong vnto you.  
If yee bee such as thinke with those scornefull men in Je-  
rusalem, that yee haue made a couenant with death, and it  
shall not come neere you, then goe on in your securtie, and  
dote that which is good in your owne eyes: but if yee finde  
by experience that death is already entred into your mor-  
tall body, bee wise in time, see that thou haue this onely  
soueraigne

soueraigne comfort against death, the spirit of Christ dwelling in you : otherwile (flatter your selues in your securitie as you will) miserable shall your end be.

Now the Consolation being ended, the Apostle subioynes the Exhortation, both these two, consolation and exhortation, are needfull for vs in the course of this life : the one to keepe vs that wee faint not through the remanents of sinne left in vs, and beginnings of death, which already haue sealed vpon vs: exhortation againe to stir vs vp when wee linger in the way of godlineſſe. For it fareth with vs as it did with Lot in Sodome, the Angels warned him of the imminent judgement, and exhorted him to escape for his life, yet hee delayed and lingred, hee could not bee gotten out of Sodome, till they (as it were) violently thrust him out, And albeit the Lord admonish vs carely and late by his messengers of that wrath which is to come vpon the children of disobedience, and warne vs in time to flye to the mountaine of his saluation, yet alas so loath are wee to forsake our old finnes, that the Lord is forced to double his exhortations vnto vs, all which yet shall not availe vs, if the Lord lay not the hands of his grace vpon vs, and by his holy Spirit make vs obedient to the heauenly vocation. Let vs therefore take heede to the exhortations made vs by the Lord, and that so much the more, because it is most certaine, that the sweetnesse of Gods consolation shall not bee felt of them who are not moued with his exhortation, *Contemplationis enim gustus non debetur, nisi obedientie mandatorum:* the tast of Gods mercy by contemplation is onely due to them who make conscience of the obedience of his commandements.

Therefore. This particle is relative to the words preceding : seeing it is so that by the Spirit of Christ dwelling in vs, wee haue such excellent benefits, wee are debt, bond not to liue after the flesh but after the Spirit. Of this wee haue first to learne, that every benefit wee received from God is an Obligation binding vs debtors of seruice to God,

Consolation & exhortation both necessary for vs.

Ber. ser. 46.  
in Cant.

Every benefite  
of god is a new  
obligation bind-  
ing vs to serue  
him.

Gods benefits shold not make vs proud, for he who hath receiued most hath the more debt lying vpō him

*2 Sam. 12.  
7. 8. 9.*

This is cleared in the proesse of Dawids conuiction.

*Christ. in  
Mat. hom. 4.*

*Amos. 3.1.*

for much shall be required of him to whom much is ginen, there is no reason why the abundance of Gods gifts eyther temporall or spirituall, shold encrease thy pride and carelesse, but rather shold make thee more humble and carefull how to please him, considering that the more thou hast received, the more thou owest. When *David* forgetting that he was the Lords debtor, began to live as his lust commanded him, the Lord brought out against him his former benefits, as so many obligations to conuince him : *I annoyned thee* (saith the Lord) *King ouer Israell, I deliverner thee, out of the hand of Saul, I gaue thee thy Lords house, and wines into thy bosome, I gaue thee in like manner the house of Israell and Iudeah, and would moreover, if that had beeene too little haue giuen thee such and such things. Wherefore then haft thou despised my commandement and done euill in my sight, forgetting that thou was bound and obliged to me.*

This proesse of *Dawids* conuiction stands for an example to vs all, to warne vs that valesce wee make the benefits of Gods obligations binding vs to serue him, the Lord shall vse them as arguments to proue that iudgement is due vnto vs, and the greater benefits the greater iudgements: for vnto them that walke not worthy of the honor of good things, they haue receiued from God, μεγέθος τιμής, the greatnessse of honour shall bee τερατίκη τιμωρίας, the augmentation of their punishment. And as this is true in temporall benefits, so much more in spirituall graces, as they are more excellent then the other, so doe they more binde vs then the other: both Israelites and Ethiopians are debtors to God, but the Israelite more debt bound than the Ethiopian, for the Lord hath no such debt with every Nation, as with Israell. *Hearre this word, that the Lord pronouncest Oye Children of Israell, you onely haue I knowne of all the families of the earth, therefore I will visite you for all your iniuries. May yee not see here that the Lord most straitly doth punish the sinnes of those to whom hee hath beeene most beneficall when they become vnthankefull. The Gentiles*

Gentiles who received no more but the light of nature are conuinced, because they glorified not God, what then shall become of the bastard Christian, who hath also received the light of the Gospell, and yet doth not glorifie God? shall he not much more be condemned? doubtles Sodome shall be in a better state in the day of iudgement than hee. Let vs therefore remember how the multitude of Gods mercyes toward vs hath made vs many wayes debtors of seruice vnto him, that we may endeauour in feare and trembling to performe it.

*Bretbren we are debtors.* The Apostle you see inuolues himselfe in the same obligation, acknowledging that hee is debtor of that same seruice, which hee requires of others. Our blessed Sauour pronounces a fearefull woe vpon the Pharises, because they laid heauie burthens vpon the people, and they themselues did not so much as touch them with the finger : the same woe abides those Preachers who require thole dueties of the people, whereof they are not practisers themselues. A Preacher may in a good conscience require that thing of others, whereunto first of all hee hath bound himselfe : as it is said of the Prince of Pastors, that first he began to doe, and then to preach. It becomes him (sayth Tertullian) that commends a thing to others to purchase authoritie to his commendation, by practise of the same thing himselfe, *ne dicta fatus deficientibus erubescant*, least otherwise words without deedes be not able to holde vp their face, but forced to blussh for shame : therefore also said Bernard, then shalt thou make thy voyce powerfull vnto others, if thou make it knowne that thou hast perswaded thy selfe of that, whereof thou wouldest perswade others. *Validior enim vox operis, quam oris*, for the voyce of the worke is stronger than the voyce of the word. Hee that is not a fervent disciple of Iesus Christ, shall never be a faithfull Doctor of the Church of Christ : and this for a warning for Preachers.

Preachers  
should practise  
that which  
they preach to  
others.

*Acta. I. 1.*

*Tertull. de  
patientia.*

*Ber. in Cant.  
serm. 59.*

*Calvin.*

Christ hath freed vs from all other seruice that we might be bound to his owne.

He is a seruant of seruants, who is not the seruant of Christ Iesus.

**Debtors.** Of this it is evident that the doctrine of grace proclaines not liberty to men to live as they will, but rather bindes them to live godly: there can be no higher contempt done to the Lord, than to turne his grace into wantonnesse. Certainly the iniquities of Pagans doth not halse so much offend him, as the licentiousnesse of bastard Christians, who will sinne the more freely because Christ hath suffered for sinne: they heare that a man is not iustified by good workes, and therefore being deceived by Sathan's sophistrie, they cease to doe well, not considering that good woakes must proue wee are sanctified, and sanctification must proue that wee are iustified. In the second verse, the Apostle said that *Christ hath freed vs from the Law of sinne;* and here he sayth, that *hee hath made vs debtors to righteousness:* these are not contrary, they agree very well together, hee hath loosed vs from the seruice of all other Masters, that he might binde vs the more straitly to serue himselfe.

And indeede if Christ commaund vs, as hee ought, no other thing shall commaund vs beside him; otherwise if we be not seruants to him, we shall be flauies to every thing beside him. *O quam multos dominos habet qui unum non habet?* O how many Lords hath that man who hath not Christ to be his Lord? assuredly there is no thing which will not usurpe superioritie ouer thee, who liues not as a bound seruant to Iesus Christ: either thy belly shall become thy God, and for a mease of portage with *Esaia*, thou shalt sell thy birth-right and blesing, or a wedge of gold shall become thy confidence, and thou shalt not care for gaine to loose a good conscience: or then some other uncouth Lord who hath no title to thee shall tyrranize ouer thee. Thus wee see that the Christian libertie we have by Christ, makes vs free from the seruitude of sinne, as the Apostle teacheth vs, and not free to commit sinne, as the carnall Atheist conceives it.

But seeing we are debtors, let vs see with what bondes wee are bound, surely the obligations are many, by which

we are bound debtors to the Lord, but specially now wee will shortly consider these two, Creation and Redemption. It is a principle receiued among all men, that the fruit and vantage of a mans owne workmanship should redound to himselfe: *Who planteth a vineyard, and eates not of the fruit thereof? or who feedeth a flocke, and eates not of the milke of the flocke?* No man begets sonnes and daughters but he will be honoured of them, hee that hyreth seruants, requires seruice of them; yea *Balaam* will be offended if his beast serue him not according to his pleasure: this is the measure wher-with men mete vnto themselues, what reason then is ther, we should refuse to doe that dutie vnto the Lord our Superiour, which wee craue to our selues from our Inferiours. The Lord hath made vs, wee made not our selues; his hand hath formed and shaped vs; the life we haue wee hold it of him; we can not abide a moment longer in this house of our earthly tabernacle, than the Lords thinkes expedient, his will makes the last day: yea as we said before all our necessarie maintenance for this mortall life, is furnished out of his hand: seeing wee our selues craue seruice of those to whom we giue the smallest things, shall wee not much more giue seruice vnto G O D, from whom wee receive the greatest?

The other is the bond of Redemption, Wherein we are to consider these three things: first, that vve are bought: secondly, that we are sworne: thirdly, that we haue receiued wages before hands all for this end, that vve should serue him. *Ye are bought (saith the Apostle) with a price, therefore glorifie God in your bodies, and in your spirits, for they are Gods.* And againe, *wee are redeemed, not with corruptible things, as gold and silver, from our vaine conuerstation, but with the pretious blood of Christ, as of a Lambe unsported and vndefiled:* we should not therefore liue as seruants of men, farre lesse as seruants of Sathan and sinne, but as seruants of that Lord who hath redeemed vs. Of all fooles those are the greatest who sell their life for the silly shadowes of sinfull pleasures,

We are bound to do God seruice by two great bands especially.

I  
Creation.  
*1 Cor.9.7.*

It is a shame that man craues that of his inferiours, which he gives not to his superiour.

2  
Redemption:  
here consider  
first, that we  
are bought  
seruants.

That which  
cost Christ full  
deare, men sell  
good cheape.

Secondly,  
Sworne seruants

Thirdly, wee  
haue receiued  
wages before  
hand for ser-  
uice to be done

*Mal. i. 10.*

which Iesus Christ hath bought with the greatest price that euer was payed.

Not onely are we bought to be Christs seruants, but also we are sworne, for baptisme as on the part of God, it is a seale of the covenant of grace, to confirme that promise of remission of sinnes, which God hath made to vs in the blood of Iesus Christ : so on our part it is a solemne resignation of our selues, and our seruice to the Lord, wherein we give vp our names to be enrolled among his souldiers & seruants, swearing, binding, and oblieging our selues to renounce the seruice of the Diuell, the World, and the Flesh : and this oath of resignation we haue renoued so oft as wee communicated at his holy Table. Whereof it is evident that they who hath giuen their names to Christ, and yet liues licentiously, walking after the flesh, are for-sworne Apostates, guiltie of perfidie, and of foule apostasie and desertion from Iesus Christ.

And thirdly, not onely are we bought and sworne, but we haue receiued wages and payment in hand, which should make vs ashamed if we haue so much as common honestie, to refuse seruice to the Lord, vvhose wages we haue receiued already. It may be said to every one of vs, which *Malachie* in the name of the Lord, spake to the Leuiets of his time, *who among you shuts the dore of my temple, or kindles a fire upon my alter in vaine: & who among vs can stand vp and say that hee hath done seruice to the Lord for nought?* Consider it when ye will, for every piece of seruice ye haue done to the Lord, ye haue receiued wages, more then ten times? who hath called aright on his name, & hath not been heard? who hath giuen thanks for benefits received, & hath not found Gods benefits doubled vpon him? who hath given almes in the name of the Lord, and not found increase? I speake not now of rewards which God hath promised vs, I speake only of that we haue receiued already, the least of Gods mercies shewed vpon vs already doth farre exceede all that seruice that we poore wretches haue done vnto him: as therefore

we are content to receive the Lords pay, let vs never refuse to give the seruice of our bodyes and spirits vnto him.

But alas, is not this the common sinne of this generation, to receiuē good things out of the hand of God, and with them to sacrifice vnto other Gods, to whom they owe no seruice at all. A horrible sacrilegious, a vile idolatry : for this the Lord complaines of the Jewes, *they haue received my gold, and my siluer, and made vp Baal to themselves* : and the same complaint stands against the prophane men of this age. The couetous man as riches encrease doth hee not set his heart vpon them, though with his tongue hee denie it ? doth he not say within himselfe, that which Job protested hee would never say to the wedge of Gold, *thou art my confidence* ? The glutton when hee hath received from God abundance of Wheat, Oyle, and Wine, though hee know the commandement, *be not filled with wine wherein is excesse, but be filled with the Spirit*, yet how oft takes hee in superfluous drinke, and spares not for loue of it to grieue the Spirit, sacrificing to his belly as vnto God those things, which bindes him to doe seruice vnto the Lord ? thus neither are the benefits of God returned to doe honour vnto him from whom they come, but sacrilegiously also abused to the making vp of Baal, or some other Idoll abhominal to God, for which it is most certaine that the moe wages these Atheists haue receiuēd for doing seruice to God, which they never did, the more feareful plagues & stripes from God shall be doubled vpon them.

Againe wee marke here that there is a double debt lying vpon vs, the debt of sinne, and the debt of obedience: wee are freed of the one by a humble seeking and craving of the remission thereof through Iesus Christ, for the debt of sinne the Lord Iesus hath taught vs daily to seek Gods discharge, *Lord forgiue vs our debts* : and indeed as every day wee contract some debt, so it is great wisdome by daily repentance to sue the discharge of it; for they who neglect to do it, their debt multiplēs vpon them, it stands vncancellēd

But many receive that from the true God, which they returne not to him but sacrifice to Idols.  
Ho.2.8.

Eph.5.18.

A double debt lying vpon vs, the one the debt of sinne which we must seeke to be forgiuen, the other the debt of obedience, which we must seeke to performe.

in the register of God, written as it were with a pen of iron, and the poyn of a Diamond; and they shall at length be cast into that prison for non-payment, wherin will be weeping and gnashing of teeth for ever. But as for the debt of obedience, whereof the Apostle here speaks, wee cannot with a good conscience desire the Lord to discharge it, nor exempt vs from it, but wee must in all humilitie craue Grace of God, that wee being enriched by him, who of our selues are poore, may be able in some measure to pay and performe it.

A three-fold comfort for the godly for the debt of obedience.

1  
The Lord to whom we owe it, giues vs wherewith to pay it.

*1 Chron. 29.*

14.

2  
He accepts for a time part of payment.

3  
The more wee pay of this debt the more we are able to pay.

Where if the weake Children of God obieft and say, how then can wee but drowne in this debt, seeing no day of our life wee can pay to the Lord that debt of obedience which we owe vnto him? To this there is giuen a three-fold comfort, first the Lord dealeth with vs as a louing liberall man dealeth with his debtor, who knowing that he hath nothing of his owne, wherewith to pay him, and not willing to put him to shame, stops priuately into his hand, that which publikely againe he may giue vnto him, so the Lord conuaies secret grace into the hearts of his childrea, whereby they are in some measure able to serue him: but as David protested, so may wee all, whatsoeuer wee give vnto the Lord, wee haue it of his owne hand. Secondly, the Lord our God is so gracious that hee is content to accept part of payment at our hand, till wee bee able to doe better, if our faith bee but like the graine of Mustard seede, yet if it bee true, the Lord will not despise it; though our repentance be not perfect and absolute; though our prayers bee weaker; though wee cannot doe the good that wee would, yet the good that wee doe is accepted at his hands through Iesus Christ. And thirdly, wee haue this comfort, that the more wee pay of this debt of obedience, the more wee are able to pay. In other debts it is not so: for if the more be payed out by him that is indebted, the lesse remaines behinde vnto himselfe, but here the more wee pay, the richer wee are; the doing of one good worke of seruice vnto the Lord makes

vs both more willing, and able to doe an other, the talents of spirituall Graces being of that nature, that the more they are vsed the more they are encreased, and these shoulde worke in vs a delight to pay that debt which wee owe vnto the Lord.

Last of all, wee marke vpon this word, that the good wee doe is debt and not merit. When one of your seruants (saith Iesus hath done that which hee is commaunded, will one of you give him thanks because hee hath done that which was commaunded him ? I beleue no; hee applyeth the Parable to his Disciples and in them to vs all : so likewise when you haue done all those things which are commaunded you, say that yee are unprofitable Seruants. Our Sauiour commaunds vs plainly to doe well, but as plainly forbids all presumptuous conceit of our merit, when vhee haue done well. To speake against good works is impietie, and to presume of the merits of our best works it Antichristian pride. No man led by the Spirit of Iesus did ever vse this word of merit; it is the proud speech of the spirit of Antichrist, search the Scripture and ye shal see, that none of all those who spake by diuine inspiration, did euer vse it : yea, the Godly Fathers who haue liued in darke and corrupt times, haue alway abhorred it.

If a man could liue (saith Macarius) from the dayes of Adam to the end of the world, and fight neuer so strongly against Sathan, yet were hee not able to deserue so great a glory as is prepared for vs, how much lesse then are we able to promerit it (that is his owne word) who so short a space are militant here vpon earth : *Pretendat alter meritum, sicut nre se dicat astus dies, ieiunare bis in Sabbatho, mibi adhaere Deo bonum est;* let another man (saith Bernard) pretend merit, let him boast that hee suffers the heat of the day, and that he fasts twice in the Sabbath; it is good for me to draw neare the Lord, and put my hope in him : *Meritum enim meum miserationis Domini, non sum plane meriti inops, quamdiu illae miserationum non fuerit :* for my merit is Gods mercy,

Good works  
are debts, ther-  
fore not merits

Luke. 17.7.8  
9.10.

No penman of.  
the holy Ghost  
did euer vse  
the word of merit.

The Fathers  
thought it smel-  
led of presump-  
tion:

Mac hom. 1.5.

Ber. in Psal.  
qui habitat.

Ser. 1.

In Cant. ser.  
6.1.

Serm. 66.

*De quadruplici debito.*

Our life should declare whose  
Seruants and debtors we are.  
*Philem. v. 19*

*Jam. 2. 18.*  
*Mal. 1. 6.*

An accusation  
of the careless  
Christians of  
our time.

I shall not altogether want merits as long as he wants not compassion : And againe, sufficit ad meritum scire quod non sufficient merita, this is sufficient merit, to know that merits are not sufficient: this he makes more cleare in that Sermon of his, *de quadruplici debito*: wherein hee declares how man is so many wayes debtor to the Lord, that hee cannot doe that which hee ought, why then shall any man say that hee hath done enough, *cum nec millissime, imo nec minime parti debitorum suorum valeat respondere*, seeing he is not able to answer the thousand part, no, not the least part of that debt which hee oweþ vnto God?

*To line.* Wee haue heard that wee are debtors: now haue wee to see wherein wee are debt-bound. Wee owe to the Lord not onely these things which are ours, but (as sayeth *Paul* to *Philemon*) we owe him our selues also. Every mans life must declare who it is whom hee acknowledgeth for a Superiour, and vnto whom hee submitteth himselfe a debter. *Shew me* (saith Saint James) *thy Faith by thy workes*, shew mee (saith Malachie) thy Father by thy Sonly reuerence toward him, let me know thy master by thy obedience and the attendance thou giuest him. As *Cesars* money is discerned by his image and superscription, so the Christian is knowne by his conuersation; hee vwalkes after the Spirit, and by his deedes more then by his words, hee disclaimeth the gouernement of the flesh. But surely as *Christosome* complained of bastard professors in his time, so may wee in our time of many to whom wee are ambassadours in Christ's name, we haue more then cause to feare we haue bestowed labour vpon you in vaine : for I pray you, vwhat part of your liues giues sentence for you and proves that ye are Christians? shall wee judge by the place whiche ye delight most to frequent? are there not many among you often in the Tauerne then in the Temple, filling your belly intemperately at that same time vvhetherin the Sonnes and Daughters of the liuing God, are gathered together into their fathers house, to be refreshed with his heuenny Manna?

Shall

shall we judge you by your garments ? doe they not in many of you declare the vanitie of your minds ? if we estimate you according to your companions, what shall wee think but that ye are such as those are with whom ye delight to resort ? ye sit in the seat of scorneres, if thou seest a theefe thou runst with him, and art pertaker with the adulterers. If wee try you by your language, yee shall be found vncircumcised Philistims, and not holy Israelites : for yee haue learned to speake the language of *Ashodod*, ye speake (as *Micah* complayned of the wicked in his time) out of the corruption of your soule, making your throat an open sepulchre, yee send out the stinking breath of your inward abhominations, by your euill and vncleane speaches, ye corrupt the minds of the hearers. And thus seeing euery part of your life gives sentence against you, as a cloud of many vvitnesses testifieng that yee are vncleane : what haue yee to speake for you, to proue that yee are Christians ? shall your naked word be sufficient to doe it ? no certaintely, for against it the Lord Iesus hath made exception before hand, *Not every one that sayth Lord, Lord, shall enter into my kingdome* : your workes must be your witnesse, and your deedes must declare who it is to whom ye acknowledge your selues seruants and debtors.

*Not to the flesh.* Sometime the flesh signifies the body, and in that sense wee are debtors vnto it : for the couenant (sayth *Bernard*) which the Lord hath bound vp betweene the soule and the body, is not to be broke at our will, but at the Lords will; and in the meane time wee are bound to nourish it : but the flesh here is put for the sinfull lusts of the flesh, and so we are not debtors vnto it: *Take no thought for the flesh to fulfill the sinfull lusts thereof.* But alas the corruption of our nature is so great that without great circumspection we cannot nourish the body, vnlesse we also nourish sinne in the body : many vnder pretence of doing dutie to the one failes in the other; so they pamper the body, that they quench the spirit, overcome with gluttony they are not able to pray. Wee are with the godly to keepe a meane

*Nebe. 13.24.*  
*Micab. 7.3*

*Math. 7.21.*

Is a difficult thing so to nourish the body, that we nourish not sinne in the body.

*Rom. 13.14.*

Discipline  
whereby wee  
beat down the  
body would  
neither be too  
strait, nor too  
remisse.

*Ephra. Syr.  
lib. I. cap. 9.*

But most men  
faile in excess-  
sive pampering  
the body.

Many Lords  
striuing for  
mansuperiori-  
tie and to haue  
man their ser-  
vant.

between these two extremities: as a ship if it be overladen is easily ouerwhelmed by the water, or if it be too light and not ballasted is easily druien out of the due course by the winde: as a horse if he be hungry cannot serue his Master, or if fed aboue measure waxes insolent, and kickes against his rider, so is it with the body; neither would it be so weakened that it be not able to perorme the works of Christian dutie, neither yet so pampered that it become a burthen to the soule, and an impediment to spirituall exercises. But in this age we neede not greatly to admonish men of the one extremitie, the debt men owes vnto their bodies is payde with a large measure, and running ouer, it is not onely serued to necessitie, but so ouercharged with superfluitie, that oftentimes it loathes and abhors those aliements, by which it liues; the soule in the meane time put to a sober dyet, left famished, without any morsell of heauenly bread, whereby it should be refreshed and strengthened: whereof it comes that the lusts of the flesh waxe strong, and the life of the spirit wonderfully decayes.

Though the other member of the opposition be not here exprest, yet it followes necessarily, wee are debtors to the spirit. And so wee may gather of these words, how there are sundry Lords striuing for the superioritie of man. The World with her pleasures allures man to follow her, but pretend what she will, in truth her word is *decipiam*. The flesh would haue man a seruant to her lusts, shee wants not her baytes wherewith to beguile him, but in truth her word is *inficiam*. Sathan strongest of the three usurpes superiority ouer man, hee craves that man should fall downe and worship him, he wants not promises inough, faire in shew, but in truth his word is *interficiam*. Iesus Christ our lawfull Lord he also calles vpon vs, and exhorts vs to serue him, hee hath life in the one hand, durable riches and honour in the other, and in truth his word is *reficiam*, I will refresh you. Now in this strife to whom shall we yeld our selues, but vnto him who cryes *reficiam*? Let vs therefore say with *Daniel*,

O Lord no wight can make tisle to mee but onely thou: all o-  
thers that exact any seruice of vs are but vncouth Lords, to  
whom we are not oblieged, they are but tyrants, striuing to  
opprese vs: *Certant in me de meis/o, cuius potissimum esse vide-  
ar, they striue (faith Bernard) within me about me, to which*  
of them chiefly I should seeme to appertaine: but O Lord  
Iesus I am thine, I haue no King but thou, come therefore  
and raigne in mee, and remoue these offences out of thy  
kingdome: happy are they who can so render themselues  
to the Lord, for in the houre of death, what is it that men  
craues more then that the Lord Iesus shoulde acknowledge  
them for his? vwho vwill not in that houre beg that mercie  
at the hands of God, *Lord receive my Spirit?* but assuredly  
if thou yeeld it not to him in life, vwhen hee requires it, hee  
shall not receive it from thee in death, vwhen thou wouldest  
render it to him. The Lord graunt that in our vwhole liues  
vve may acknowledge our selues as debtors of daily seruice  
vnto him, so shall the Lord in death welcomme vs as his faith-  
full seruants, and receiuue vs into his rest.

Psal. 119.94  
But forsaking  
the rest, wee  
should yeeld  
our selues ser-  
uants to Christ  
and why?

Verse 13. *For if yee lue after the flesh yee shall dye,  
but if yee mortifie the deedes of the body by the spirit,  
yee shall lue.*



His word of the Lord pronounceth before  
hand vpon you who lue after the flesh a con-  
demnatorie sentence, *yee shall dye:* which how  
euer yee esteeme to be light when you heare it,  
yet yee shall finde it heauy when it shall bee  
executed vpon you. To you againe who mortifiesthe deeds  
of the body by the spirit, there is heere pronounced an ab-  
solutorie sentence, *yee shall lue:* which in the end shall  
yeeld you comfort surpassing all that the pleasures of sinne,  
or gaine of vngodliness, can afford vnto you. As that Che-  
rubic therefore stood in the entry of Paradise with the blade

The Apostle  
stands here as  
a messenger of  
mercy with a  
sword in his  
mouth to terri-  
fie men from  
the way of  
death.

Gen. 3.24.

Not like that  
Cherubin am-  
nister of justice  
to hold Ad'm  
out of paradise.

Eze. 18.32.

Both the word  
and deed of the  
Lord declares  
that he craves  
not the death  
of a sinner.

That the spirit  
of God vleth  
threatnings is  
an argument  
of our rebellious  
nature.

The word  
should be vfed  
as milke to some  
as salt to others

of a shaking sword, to keepe *Adam* from the way of the tree of life, so the Apostle stands here betweene vs and death, with a sentence like a two edged sword in his mouth, to keepe the sonnes of *Adam* as farre as hee can from the way of death : the one stood as a minister of Gods justice, the other stands as a messenger of mercy. The Lord hath sworne by himselfe, as I live I desire not the death of a sinner, but that he should returne & live: he iustifies his word by his deed, in that in all ages of the world he hath sent out messengers to warne them to goe by the way of death : so that now if any man perish it is because hee floppes his eares, at the warning of the watchman of God : for thou canst not say but *Moses* and the Prophets, Jesus Christ and his Apostles and Preachers, haue met thee in the way of thy sin, and warned thee many a time, by the vword of the Lord, that if thou walke on that way, thou shalt assuredly dye, vwhere thou passing by them all, rushest headlong after the lusts of thy flesh, and so thou perishest, and thy blood shall be vpon thine owne head.

As the Apostle to the preceeding exhortation annexed an argument *a debito*, from that which we are bound to doe, so now hee subioynes another argument, partly *a damno*, from the losse wee incurre if we doe it not, in these words, if *yee live after the flesh yee shall dye*, and partly *a commodo*, from the vantage we shall reape if we do it, in these words, if *ye mortifie the deedes of the bodie by the spirit yee shall live*. If wee were such men as wee should be, the former exhortation taken from honestie and dutie were sufficient to moue vs, but in that the spirit of God doth also threaten vs with death, is an evident argument of the froward rebellion of our nature. The word of God is compared not onely to milke, but also to salt : we haue neede of the one because of our infancy, that being nourished therewith wee may grow, and because of our corruption wee haue neede to be seasoned with the other, to both these ends should Preachers vse the word of GOD, to some as milke for their nourishment

nourishment, to others as salt for their amendment.

But these are the times foretold by the Apostle, wherein the itching eares of men cannot abide wholesome doctrine, they hate him that rebukes in the gate, as Achab hated Micahiah to the death, because hee prophecyed no good vnto him, that is, hee spake not according to his phantasie, but warned him faithfully of the iudgement which afterward came vpon him: so the hearers of our time can abide no teachers but such as are after their owne lusts; but alas, they are foolish, for are not my words good to him that walkes uprightly (sayth the Lord,) *Aduersarius est nobis, quamdiu sumus & ipsi nobis, quamdiu tu tibi inimicus es, inimicum habebis sermonem Dei;* the word of God is an aduersarie to none, but such as are aduersaries to themselues, neither doth it condemne any but such as assuredly shall be condemned of the Lord, vnlesse they repent. Stop thine eare as thou wilst from hearing of the threatnings of the word, yet shalt thou not stop that iudgement which the word hath threatened against thee. There is a cry that will come at midnight, and will waken the dead, but blessed are they who in time are wakened out of the sleepe of their sins, by the cryes of the watch-men of God, for vndoubtedly a fearefull and painefull consumption shall torment them for euer, who now cannot suffer that the salt of the Word should bite their sores to cure them.

The opposition made here by the Apostle vvarnes vs that a necessarie lyeth vpon vs to mortifie our sinfull lusts, it stands vpon our liues, vnlesse wee slay sinne, sinne shall not faile to slay vs. It is like a Serpent in our bosome, which cannot liue but by sucking out that bloud wherby we liue: here is a vwholesome preservative against sinne, if at euery occasion vree vwould carry it in our minde, vve would make no doubt to put sinne to the death, that our selues might liue. For alas, what pittifull folly is this, vree hate them that pursues our bodily life, vree eschew them by all bodily meanes, vree hate the oppressours that spoile vs of worldly goods:

But now men  
cannot abide  
the rebuke of  
Gods word.  
*2 Tim. 4.3.*  
*Amos. 5.10.*  
*1 King. 22.8*

*Micah. 2.7.*  
*Aug. ser. I.*

*Zach. 7.11.*

Either we must  
slay sin, or sin  
shall slay vs.

*Aug. de temp.  
serm. 29.*

Euery sin is to  
vs the forbiddē  
tree.

Men seeke on  
it that frut  
which they  
shall not finde,  
and finde on it  
that frut which  
they would  
not haue.

Great wisdome  
to discerne be-  
tweene the de-  
ceit of sin, and  
fruit of sinne.

Sinfull lusts  
compared to  
the stremme of  
Iordan.

goods: onely vve cannot hate Sathan to the death, who  
seekes by sinne to spoyle vs of eternall life.

That same Commaundement which vvas giuen to *Adam* and *Enah*, if yee eate of the forbidden tree yee shall dye, is in effect here giuen to vs all: if yee live after the flesh ye shall die, let vs not make an exception where God hath made none: every sinne to vs is as that forbidden tree to *Adam*, if vvee meddle with it, vvee shall finde no better fruite then that which *Adam* found on it before vs; there is a fruit which man seekes vpon the tree of sinne, and hee shall not finde it, to wit, profit, or pleasure, and there is another fruit which God hath threatned, and Sathan saith it growes not on the tree of sinne, but man assuredly shall finde it. Bitter death growes vpon the pleasant tree of sinne, for the vages of sinne is death, albeit there came no vword from the Lord to teach this, former experience may confirme it: for what fruit haue vve this day of all our former sinnes, but a guiltie conscience, which breeds vs much terror, accusing thoughts, and anguish of Spirit.

It is therefore a point of great wisedome to discerne betweene the deceit of sinne, and fruit of sin: before the action, Sinne is *Inimicus blandiens*, a flattering and laughing enemies in the action, it is *dulce venenum*, sweet poyson, but after the action, it is *Scorpio pungens*, a pricking and biting Serpent. Hee that vwould rightly discerne the face of sinne, when it stands before him to tempt him, let him looke backe to the taile of a sinne which hee hath committed alreadie, and of the sting which that sinne hath left behind it, let him learne to beware of the smiling countenance of the other, which wil no lesse vround him the second time vnto death, if so be he embrace it. Most properly may the pleasures of sin bee compared to the stremmes of the riuier Iordan, vwhich carryeth away the fish swimming and playing in it, delighted vwith such pleasures as are agreeable to their kind, euē til it devoule them into the salt sea, where incontinent they die: euē so in the wicked inordinate concupisence is as a forcible

forcible streame which carryeth away with it impenitent men, playing and delighting themselves in their lusts, till at length they fall into that lake, which burneth with fire and brimstone, out of the which there is no redemption for them.

The perishing pleasures of sinne are payd home with everlasting perdition, it is done in a moment, but when it is finished it bringeth out death, and breeds the worme that will never dye: *parvum ad horam peccatum, longa autem est ex eo, & aeterna verecundia*: it is the deuouring Locust of the bottomlesse pit, which hath haire like a woman, teeth like a Lyon, and a tayle like a Scorpion: miserable are they who are blinded with it, they may sleepe in their sinne, but their damnation sleepes not, though their heads bee laid downe, like the Kine of Bashan to drinke in iniquitie like water, yet their judgement is not farre off, and they are but like vnto Oxen fed for the slaughter.

Wee perceiue here further, that every mans state and condition in this life, is a prediction of that state and condition which abides him when this life is gone: *He that soweth to the flesh, of the flesh shall reape corruption, but hee that soweth to the Spirit, shall reape immortalitie and life.* As no man commeth eyther to a Pallace, or a Prison, but by the entry thereof, so no man goeth eyther to heauen or hell, but by the way thereof. A wicked life is as a thorow-way to that prison and place of darkesse; hee who goes on in it without returning, shall out of all doubt, when hee hath passed the path-way enter into the prison: and a godly life is the very way to heauen, hee that walkes in it, persevering to the ende, shall enter at last into that pallace of Glory, which is the paradise of God. *Salomon saith that where the tree fals there it lyes, and experience teacheith vs that it fals to that side on which the branches thereof grow thickest,* if the greatest growth of our affections and actions spring out after the Spirit, out of doubt vhee shall fall to the right hand, and shall be blessed: but if otherwise thy affections grow

And to the locusts with womans hair, lions teeth, Scorpions taile.

Basil in verb.  
Mof. attende  
tibi.

Cirill.catech.

2.

Gal. 6. 8.  
This life is a  
thorow-way or  
middle passage,  
eyther to hea-  
uen or hell.

Ecclef. i 1. 3.

They who live  
in sin are dead,  
and yet a worse  
death abides  
them in hell.

The least degree  
of their punishment  
shall be a  
fearful famine  
of all worldly  
comforts.

*Ioell. I. 12.  
Ren. 18. 14.*

Why that second  
death is called a  
wrath, and a  
wrath to come.

grow downward, and thou walke after the flesh, then assuredly thou shalt fall to the left hand, and die in sin under the curse of God.

But seeing they who walke after the flesh are dead already, how sayth the Apostle they shal dye? To this I answere, both are true, presently they are dead, and yet a more fearefull death abides them. That they who live in their sinnes are dead already vvee shewde before: for sinne is that vnto the soule of man, vvhich fire and water are to the body, that is to say, an unkindely Element, in the which it cannot live, but certainly a more fearefull death abides them, which the spirit of God calleth the second death, wherin they shal not onely live deprivid of life, wanting all sense, yea & all hope of the mercy of God, but shal also feele the full measure of his wrath due to their sinnes powred out vpon them. Now albeit they bee dead in sinne, and deprivid of the favour of the Creator, yet the vaine comforts of the creatures doth so bewitch and blinde them, that they know not how vretched and miserable they are, but vwhen the last sentence of damnation shall bee pronounced vpon them, they shall not onely bee banished from the presence of God into everlasting perdition, where the fire of the Lords indignation shall perpetually torment them, but also the comfort of all Gods creatures vwhich now they have shall forsake them. The least degree of their punishment shall bee a fearefull famine of vworldly comforts, *The Pomegranat Tree, the Palme Tree, the Apple Tree shall wither, The Apples after which now their soule lusteth shall depart from them, they shall finde none of them:* yea, if a cup full of colde water might comfort them it shall not be giuen vnto them: thus you see how they are dead, and yet a more fearefull death abideth them.

Therefore the spirit of God to expresse the fearefulness of that second death, he calleth it a vvrath, and gives it these two titles: first, hee calleth it a vvrath prepared by God, *Salomon saith the vvrath of a king is the messenger of death,* what

what then shall we say of the wrath of God? Secondly, hee calles it a wrath to come, to teach vs that it farre exceeds all that wrath that we haue heard or seene. The drowning of the originall world, the burning of Sodome a great wrath, but nothing comparable to the wrath which is to come.

Beside this, both the place, the vniuersalitie & the eternitie of their punishment, serues to let vs see, if we looke to them how horrible this death is, which here is threatned against them vwho live after the flesh. As for the place, it is called *the winepresse of the wrath of God, the lake that burnes with fire and brimstone, Tophet prepared of old, deepe and large, the breath of the Lord, like a riuier of brimstone, doth kndle it.* It is that great deepe which the damned spirits themselues abhorre, they know it to be the place appointed for their torment, all that they craue was onely that the Lord vwould not send them thereto be tormented before the time. It is called *&cōcōrē*, a place wherein is no light to see, therefore Iude called it *blacknesse of darknesse*, and our Sauiour called it *utter darknesse*, there is in it a burning fire, but without light, a gnawing worne without rest. Saint Peter calles it *a prison*, and our Sauiour calles it *Gehenna*, for the horrible screeches of them who are brunt in it, and the vile, and stinking filthinesse vwherewith it is replenished.

And as for the vniuersalitie of their paine. It is certaine that as every thing in them sinned, so every thing in them shall be punished. No power of their soule, no member of their body shall bee free from that wrath: Surely it shold astonish man to consider this; for if now any one of Gods ordinary plagues inflicted vpon any one member of the body, be so insufferable, hovv intollerable vwill that paine be? he vwho nowv is payned vwith the tooth ach, takes some comfort when he sees another tormented vwith the collick, and hee also if hee see another burnt vp with *Antbonies fire*, beares his owne crosse the more patiently, because he sees a greater laid vpon another. No man in this life suffereth all things, one cryeth with the Shunamites sonne for excelle-

The place of  
the damned  
shewes the great  
nesse of their  
judgement.

*Ren.21.8.  
Esa.30.33.*

*Iude verse 6.  
Mark.9.48.  
1 Pet.3.19.  
Math.5.22.*

The vniuersalitie of it: No-  
thing in man  
shall be with-  
out paine, & all  
Gods plagues  
shall concur to  
punish him.

sive dolour, *alas my head, my head*: another with *Antiochus, my belly*: the third with *Aisa, my feete, my feete*: but what are all these comparable to that paine vwherein head and belly and feete, yea the whole man shall be racked vpon the torments of Gods wrath, and that not vwith one plague onely but with manifold: for as all the waters of the earth runne into the great Ocean, so all the plagues of God shall concurre and meeete together in hell for punishment of the damned.

The eternitie  
of it.

But yet the eternitie of that paine doth still increase the horrour thereof, their shall be no end of their punishment, their fire shall never bee quenched, their worme shall never dye, they shall seeke death as a benefite, and shall not finde it. The fire of Sodome vwas ended in a day, the deluge of water that drowned the originall world, lasted but a yere, the famine that plagued Aegipt lasted but seauen yeeres, the captiuitie of Israell was ended in seauenty yeeres, but this wrath of God vpon the damned shall endure for euer and ever. Thus wee see what a horrible death the Apostle threatneth here, vwhile hee sayth, *if yee live after the flesh yee shall dye*. The Lord gine vs wile and vnderstanding hearts, that we may ponder it according to the waight therof, and it may be to vs a lively voyce of God, to prouoke vs to flee from that fearefull wrath vwhich is to come.

In the most re-  
generate there  
is something  
that needs to  
be mortified.

*But if yee mortifie, &c.* Here followes the other member of the argument, taken from the great vantage wee receiuie by mortifying the lusts of the body, if wee doe so wee shall liue. Here also we haue first to consider that albeit the Apostle affirmed before verse 9. that these godly Romanes were not in the flesh, yet now he exhorts them to a further mortification of the lusts of the flesh, which were superfluous if there vvere nothing in them that needed to be mortified: then we see clearely, vwhich we may also feele in our selues, that so long as we liue in the bodie, there is euer some remanent life of sinne, vwhich vwe haue neede to mortifie and put out. In this battell we must fight without intermission, till

till we haue gotten the victory: for vwho can say that he hath in such sort cut away his superfluities, that there remaynes nothing in him, which hath need of reforming: beleue me when they are cut off they spring, when they are chased away they returne, when they are once quenched they kindle againe, except thou dissemble, thou shalt alway finde within thy selfe something that hath need to be subdued. There is nothing harder (sayth *Cyrill*) than the Rocke, yet in the seames and clifts thereof the noysome weede fasteneth her roote, and springes out: and albeit there be no man in the world stronger than a Christian, yet is hee oftentimes buffeted by Sathan and sinne, which hath fastened their roote in him, sends out her inordinate motions and affections, against vwhich hee hath neede to fight continually.

But here it is inquired, how doth the Apostle require this of them, that they should mortifie their lusts? lyeth it in the power of man to doe it? To this I answeare, first that as man gaue life to sinne, so is hee bound to put out the life thereof vpon no lesse paine than condemnation, and therefore iustly is it required of him. Secondly, these same good workes vwhich the Lord vworkes in vs, hee is content to ascribe them to vs, and calles them ours. Of our selues vve must say with the Apostle, *we are not sufficient of our selues to thinke so much as a good thought*, our sufficiencie is of God, and it is hee who worketh in vs both the vwill and the deed: so hee workes in vs that he makes vs through his grace villing vworkers vwith him, through him that strengthenes vs vve are able to doe all things, and therefore the praise of all the good wee can doe should be ascribed vnto God. When *Daniel* had offered to God abundance of siluer and gold, and other mettels vwhich hee had prepared for the house of God, hee concludes in the humilitie of his heart, *What am I O Lord, and what is my people, that wee should be able to offer willingly after this sort? for all things come of thee, and of thine owne hand haue wee giuen thee.* But much more vwhen vve doe any worke of sanctification, for the building

For out of the  
stony rocke  
springeth noy-  
some weeds.

*Cyrill.*

That which  
God works in  
vs he calles it  
our worke.

*Phil.2.12.*  
Therefore vve  
should be hum-  
ble and give  
God the glory

*1 Chro.29.*

14

of our selues vp into a spirituall Temple to the Lord our God, we may say, O Lord all the good wee can doe is of thee, and of thine owne hand wee haue giuen backe vnto thee, for except thou Lord hadst giuen vnto vs grace, vve should never haue giuen to thee obedience.

Presumptuous  
opinion of Mc-  
rit damned.

*Aug.de verb.  
Apost.ser.m.2*

*i Cor. i s. 10*

*Aug.hom. 14*

*Aug.de verb.  
Apost.ser. 14.*

A tryall of our  
Mortification.

Let therefore the presumptuous conceit of Merit yet againe be farre from vs, seeing the good which vve doe is debt, and is done also by the spirit of the Lord in vs, let vs reserue the glory thereof vnto him. *Quare dona mea, non merita tua, quia si ego quererem merita tua, non venires ad dona mea: seeke my gifts* (saith *Augustine*, speaking in the name of the Lord) *not thy merits, for if I should seeke thy merits, thou shouldest never bee pertaker of my gifts.* When the Apostle Saint *Paul* had reckoned out how hee had laboured more abundantly in the worke of the ministerie, then all the rest of the Apostles, hee subioynes as it were by correction, *yet not I but the grace of God in me:* learning vs when vve haue done all the good we can to be humble in our selues, and giue the glory to God: if he promise vs a crowne, *nihil aliud coronat nisi dona sua*, he crownes no other thing but his owne gifts; if by promise hee bindes himselfe a debtor vnto vs to giue vs a reward, *debitor factus est nobis, non aliquid a nobis accipiendo, sed quod ille placuit promittendo*, he is become a debtor vnto vs, not by receiuing any thing from vs, but by promising freely to vs that which pleased him: and therefore when we are exhorted to mortifie the deeds of the body by the spirit, let vs first turne this and the like of the precepts into prayers, that the Lord would enable vs by grace to doe that which he commaunds vs, and then when in some measure we haue done it, that we returne the praise and glory to the Lord.

*Mortifie, &c.* Seeing the first part of our sanctification is called mortification, vve are to consider howv in this word there lurkes a rule, vvhерby every man may try howv farre forth he hath profited in sanctification, vve see by experience that the neerer a man drawes to death, the leſſe motion is

is in him, but after hee is once dead hee moues not at all; present him pleasant obiects, they delight him not, praise him, yet he is not puffed vp, speake euill of him, yet he is not offended: euen so is it with the spirituall man, the greater progresse he makes in sanctification, the motions of sin are euer the weaker in him, the pleasures of the world moues him not, as they were wont, if thou praise him, the breath of thy mouth cannot lift him vp, if thou offend him, the more he is mortified, the lesse he is grieved. As a man (faith Basile) being dead is seperated from those with whom he was conuersant before, so hee who is mortified is instantly sundred in his affections from those who before were his familiar companions in sinne: yea those actions wherein he delighted before, are a grieve unto him now, it is a vexation of his soule to heare and see the vnrighteous deedes of the wicked, which were wont to be vnto him the matter of his sport and laughter.

Therefore doth he wish, and so should we, that we might alwayes die this kind of death, *felix mors qua alienum facit hominem ab hoc seculo*, certainly it is a happy death which alienates, and turnes away the hart of man from the loue of this world. *Bona mors quippe vitam non auferit, sed transfert in melius*, for it is a good kinde of death, which doth not take life away, but changes it into a better. But alas how farre are we from this spirituall disposition? doth not the angry countenance of one in worldly authoritie terrifie vs? the disdainfull words of men doe they not put vs out of the state of patience? if the world flatter vs are we not puffed vp? if she frowne vpon vs, are wee not cast downe? and this our great weakenesse proceeds onely from the strength of sinne in vs: this lets vs see what cause we haue to bee humbled, considering that hauing liued long in this time of grace, yet haue we profited little in the mortification of our sinfull lusts and affections.

Againe, out of this same word of Mortification, wee learne that the worke of our Sanctification is a worke of difficultie,

Death to sinne  
takes not life  
away but re-  
stores it.

Sanctification  
is a work of  
difficultie, for it  
is a birth, a  
death, a cir-  
cumcision, &c.

difficultie, not accomplished without labour, paine, and dolour, for it receives these three names, as to bee called, Mortification, Regeneration, and Circumcision. As no birth, no death, no cutting off the flesh can bee without dolour and sorrow; so the conuersion of a sinner is not wrought without inward paine and sorrow. The Infant that hath laid but nine Moneths in the womb of the mother, is not deliuered without great paine, suppose shee concerne it with pleasure: and shalst thou thinke to part with sinne, which in thee was conceiuied with thee, and which since so often thou hast nourished with pleasure, and not to prove the dolours of the New-birth? No assuredly. In the worke of mans conuersion, there is the contrite spirit, the humbled heart, the mourning weede, the melting eye, the pale countenance, the voyce of lamentations; let not such as feele them, if they find therewith a rending of their affections from their old sins, be troubled; for these are but the dolors of their new birth; and for others who know not these inward humiliations and wrestlings of the Children of God, they haue iust cause to suspect themselues, that they haue not so much as the beginnings of Mortification, Regeneration, and spirituall Circumcision.

The knife by  
which beastly  
lusts are slaine  
to be sacrificed

*Mac. hom. 1.*

Temporall life  
is not the re-  
compence of  
righteousnesse,  
and why?

*1. Cor. 1.19*

*By the Spirit.* Nature will not destroy our sinfull lusts, they are mortified by the Spirit of Christ, and therefore vve are to nourish and entertaine this Spirit, by the meanes before prescribed. As those Beasts which sacrificed to God vnder the Law, were first slaine by the knife of the Leuite, and then offred to God vpon the Altar; so the Lord Iesus must mortifie our affections by the power of his word and Spirit, before they can be presented acceptable sacrifices to the Lord our God.

*Ye shall live.* As I speake of death which is threatned, so speake I of life here promised: this temporall life cannot bee the recompence of righteousness, for it is common both to the Godly and the wicked. *If in this life onely we had hope, of all men wee were the most miserable, but the life here promised*

promised is eternall life, the beginning whereof presently wee enjoy by the Spirit of our Lord, who hath quickned vs, so that wee may say, *now I live, yet not I, but Christ Iesu* liueth in mee, the accomplishment thereof wee looke for hereafter. Thus hath the Apostle set before vs both life and death, he hath shewed vs the way how wee may eschew the one, and attaine to the other : the Lord graunt that according to his counsell wee may make choyse of the best.

*Gal. 2. 20.*

*Verse. 14. For as many as are led by the Spirit of God,  
are the Sonnes of God.*



In this Verse the Apostle subioynes a Confirmation of his preceding argument : in the last part thereof hee hath said, *If ye mortifie the  
deedes of the body by the Spirit ye shall live :* now

He proves the  
last part of his  
preceding ar-  
gument.

he proves it. They who mortifie the deeds of the body by the Spirit, or they who are led by the Spirit of God, (for these phrases are equivalent) are the Sonnes of God, therefore they must live; the necessarie of the consequence is evident of that which followeth, the Sonnes of God are the Heires of God, heires annexed with Iesu Christ, and the heritage whereunto they are borne is eternall life, therefore of necessarie they must live.

Here first wee haue to consider what action and operation of the spirit this is, which distinguisheth the Sonnes of God from other men. The operations of the Spirit are diuers; hee hath an vniversall operation, by which he works in all his creatures, conserving, leading, and directing them to his owne determined ends, for in him every thing that is, hath the being, living, and moving, as every creature is made by God, so is it ruled and led by the Spirit according to his appointment.

Hee hath againe a more speciall operation in man, and

The operation  
of the Spirit is  
either vniver-  
sal extending  
to all his cre-  
atures,

Or speciall, and  
this is manifold

*Exod. 31. 1.*  
Cunning wor-  
king of Arti-  
ce is of him.  
*Exod. 28. 2.*

Gifts of go-  
uernement are  
of him.

Prophecyng  
and preaching  
are also of him

*Nomb. 24. 1.*  
*1 Cor. 12.*

And these for-  
mer are comon  
to the wicked,  
but he hath a  
singular opera-  
tion in the  
godly, whom  
he leads.

<sup>I</sup>  
*Monendo.*  
by informing  
their mindes.

this is also diuers: for first all skilfull and cunning working  
of Artisficers is a certaine operation of the Spirit: therefore  
is it that *Bezaleel* is said to be filled with the Spirit of God,  
and those cunning men, to whom the Lord directeth *Moses*,  
for the making of *Aarons* holy garments glorious and  
beautifull, are said there to bee filled of the Lord by the  
Spirit of wisedome: but this is not his operation whereby  
the Sonnes of God are discerned. Secondly, all gifts of go-  
uernement are of the operation of this Spirit: in this sense  
it is said, that the Spirit of the Lord came vpon *Saul*, when  
of a common man, God made him a kingly man, meete for  
gouernement; and so also God tooke off the Spirit which  
was vpon *Moses*, and communicated it to the seauentie  
Elders. Thirdly, prophecyng and preaching is an operati-  
on of the Spirit, therefore saith *Moses* of *Balaam*, when  
hee prophecyyed, that the Spirit of God came vpon him: and  
the Apostle teacheth vs that there are diversities of gifts, but  
one and the same Lord; diversities of administrations, but the  
same Spirit; diversities of operations, but God is the same who  
workes all in all: for to one is given by the Spirit, the word of  
wisedome, to another the word of knowledge, to another the gift  
of healing, to another the operation of great workes, but none of  
these are the operations whereby the Sonnes of God are  
to bee discerned; seeing all these hee workes also in the  
wicked.

Wee are therefore more particularly to consider how is  
it that this Spirit leades the Sonnes of God: the auncient  
Fathers expresses it in two words, hee leades vs *monendo &*  
*mouendo*, that is, by informing our minde with his admoni-  
tions and inclining our harts with his motions: for the holy  
spirit leades vs not like vnto blinde men, who are led by  
their guide a way which they know not themselves, but he  
opens our eyes, and lets vs see a farre off our heauenly  
Canaan, and Ierusalem which is aboue, for hee that never  
saw the Lord, how can hee follow him, or how can he for-  
sake the douning of the earth, who hath no eyes to discerne  
those

those excellent things which are above? This illumination of our minde is the first beginning of our saluation, therefore the Apostle praying for the Ephesians craves, that the Lord would lighten the eyes of their understanding, that they might know the hope of their calling, and the riches of that glorious inheritance prepared for the Saints. He prayeth also for the Philippians, that they may abound more and more in knowledge, and in all judgement, whereby they may discerne things that are excellent. And for the Collosians, that they may bee filled with the knowledge of the will of God, and of spirituall understanding, teaching vs also to remember it in all our prayers, as a most necessary petition.

Eph. i. 18.

and noD

2

*Mouendo,*  
by alluring  
their hearts.impediment  
but still go on  
to removing  
and inculcating  
and mortifying

and mortifying

3

By removing  
all impediments  
out of our way  
which may  
hinder vs to  
follow him.

And after that the spirit of God hath opened the eyes of his children, and carried them vp with Moses to the top of Pisgah, that is, by heauenly contemplation given them some sight of Canaan, then he also moueth their hearts making them cheerefull, willing, and resolute to walke toward it, for hee drawes vs not against our wils, but makes vs willing to follow him. It is true he giues also to the wicked somelast of the ioyes of the life to come, but hee changeth not their hearts; they have some new sightes of it, but retayne their old affections, they like it also, but will not redeeme it so deere (as they thinke) as with the losse of their carnall pleasures in this life: but to the Godly with the new minde, he giues them also a new heart, hee inflames them with so fervent a loue of those things which hee hath letten them see, that they are content to renounce the world, and accounteth her best things to bee but douny, so they may obayne the Lord Iesus, and bee made pertakers of the high pris of the calling of the Saints of God. And beside this, he doth in such sort conduct vs that hee remoues every impediment out of the way which may hinder vs: when hee carried his people Israel by his strength to his holy habitation, O what impediments was in the way! the red Sea, the waste Wildernes, the riuer Jordan, Pharaohs horsemen and chariots pursued them behinde, to draw them

Comfort.

them backe againe; seauen mighty nations of the *Canaanites* are gathered before them to resist them and hold them out of *Canaan*, but the shepheard and leader of Israell steps ouer all these impediments, as if they had not bee in the way, and places his people in the mountaine of his inheritance; and afterward when he concluded to bring his people from Babell homeward to *Canaan*, he prepared a way for them in the Wildernes, he commaunded the mountaines to bee made low, and the vallies to be exalted, he commanded the crooked to be straight, and the rough places to become plaine, and it was done. This is for our comfort, the Lord who hath taken vs by the hand to lead vs into his holy habitation, shall remoue all impediments that are before vs; though Sathan like a Lyon spoyled of his pray snatch after vs, though he double his tentations vpon vs, and with manifold afflictions compasse vs, though terrible death and the horrible graue stand before vs, threatening to swallow vs by the way, yet shall we see the goodnesse of the Lord in the land of the living, and ouer all our enemies shall be more than conquerors, through him that loued vs, and hath taken vs into his owne hand, to lead vs to that inheritance which he hath prepared for vs.

The beginning  
progresse and  
perfection of  
our saluation is  
from him.

Heb. x 2.2.

In that we can  
not walk with-  
out a guide, we  
are warned  
that we are but  
babes.

Act. 8.30.31

For it is manifest, that both the beginning, progresse, and perfection of our saluation is ascribed to the spirit of God in holy scriptures: when we were dead in sinne he quickned vs, when he hath quickned vs, he gouernes and leads vs, and worketh continually in vs till he perfect vs. Thus is he *the anchor and the finisher of our faith*, and all the glory of our saluation is his: as wee cannot begin to doe well without him, so we cannot continue in well doing without him: if he lead vs not, we wander from him, and wearie our selues in the way of iniquitie.

It should serue to humble vs, that wee are pointed out here to be but babes and children, such as cannot goe by our selues, vnlesse we be led by another. As that Eunuch answered *Phillip*, when he asked, *understandest thou what thou readest?*

readest? how can I (faith he) understand without a guide? so may we answere the Lord when he commaunds vs to walke in his way, how can wee O Lord that are but children and new borne babes, walke in thy way without a guide? It is a point of good religion, to turne the Lords precepts into prayers: *Send out Lord thy light and thy truth, let them lead mee, let them bring mee into thine holy mountaine, and to thy tabernacles. Let thy good spirit lead mee unto the land of righteousness.* When the Lord threatned that hee would no more goe before the Children of Israel, to lead them as hee had done, Moses tooke it so deeplye to heart, that he protested he would not goe one foote further except the Lord went with him; and certainly if wee knew the manifold inconueniences, whereunto wee shall fall if the Lord forsake vs, wee would never enter our feete into that way, wherein wee saw not the Lord going before vs in mercy to lead vs.

Our life on earth should be ordered as was the life of Israell in the wildernes, the Lord went before them by day in a cloud, by night in a pillar of fire: when the cloud remoued, they remoued, what way so ever it went, they followed, where the cloud stood, they camped: thus the Lord led them by two and fortie stations, fortie yeeres in the Wildernes, though Canaan was not farre from them, yet they entred not into it till the Lord directed them. The Lord hath in like manner (prayed be his name for it) brought vs out of the land of our bondage; he might if he had pleased long ere now haue entred vs into our Canaan, but it pleaseth him for a time to exercise vs, and to haue vs walking vp and downe this Wildernes. Let vs possesse our harts with patience, and reverence the Lords dispensation: in the meane time, take heed that the Lord goe before vs, that his word shine vnto vs, as a lanthorne to our feete, and that his holy spirit be our guide to lead vs in his righteoussesse: then shall we be sure of a happy end of our iourney, when wee liue not as wee list, but vnder the gouernment of the holy spirit; when our rising and lying downe, our resting

It is good religion to turne Gods precepts into prayers.

*Psal. 43.3.*

*Psal. 143.10*

We ought to follow our guide as Israell did the Lord in the wildernes.

resting and remouing, and all the actions of our liues are gouerned by his direction.

All that pro-  
fesse Christ are  
not led by his  
spirit.

*Math. 3.12.*

What spirit  
leads the wic-  
ked.

*Esa. 29.10.  
Hos. 4.10.*

*As many as are led by the spirit.* If all were led with the spirit of God, the Apostle would not vse this distinction: so many and no more are the sonnes of God, as are led by the spirit of God. The name and dignite of the sonnes of God doth not belong to all men who are the Lords by creation, nay not to all those who are his by profession: As in the Arke of Noah there was a cursed *Cham* and a blessed *Sem*, as in the schoole of Christ a traiterous *Iudas*, and a beloued *John*, so are there many in this mixed fellowship of the vistole Church, who by outward profession, pretends the stiles and priuiledges of the sonnes of God, but are not of the Israell of God, belongs not to the adoption. Think it not therefore sufficient that yee are gathered to the fellowship of the visible Church, but consider what place ye doe possesse in it. I wish from my hart that none among vs all were in this barne-floore of Christ like vnto chaffe, for it will be cast out, and burnt with vnquenchable fire; but that wee may all bee found to bee that good Wheat, which shall be gathered into the Lords garner: it is indeed a great benefit that we are brought to the fellowship of the visible Church, which is (so to call it) the outermost chamber of house of God, but onely blessed are they vvhio are led by the spirit farther in, to that secret chamber, where God shewes his familiar presence, and vnto which none are admitted, but they who are of the communion of Saints.

And as for them who are not led by this spirit of grace, it is certaine they are miscarried by another spirit. Concerning their minde, the spirit of slumber couers their eyes that they cannot see, and concerning their heart it is mislured by the spirit of fornication, which causes them to erre, and goe a whooring from God: thus are they led not as *woxoyquevo*, brought to the Lord in a peaceable manner, whereof I haue spoken, but as *etwoyquevo*, driven violently and carried away from the Lord, ouerhalled vwith the furie of their affections,

affections, snared of the Diuel, and taken of him at his will, resisting the holy Ghost, yea vexing the holy spirit of the Lord. O miserable and vnhappy condition, fearefull is the woe that lyes vpon those who follow their owne spirit: let vs therefore take heed to our selues, our wayes will declare what spirit is our governour. What made *Caleb* and *Isosna* trust in the Lord, and rest on his word, when all Israell murmured against him, prouoked him to anger, and compelled him to sweare that they shold never enter into his rest? what made them constant in so great a deserteion? the Lord declares it himselfe, *but there was another spirit in my servant Caleb*, saith the Lord. Certainly they who are led by the spirit of the Lord wil wait vpon him, and follow him, albeit all the world shold forsake him: but as for those who wanders from the Lord in the way of iniquite, their deeds makes it manifest they are led by the spirit of errore.

*Act. 7.51.*  
*Esa. 63.*  
*Ezech. 13.3.*

*Num. 14.24*

All the sonnes  
of God are per-  
takers of his  
spirit.

Last of all, we learne here that all the sonnes of God are pertakers of his spirit, there is but one song among all those thousands triumphant in heauen that followes the Lambe, and there is but one spirit in all these militant vpon earth, that followes the Lord. Earthly fathers were they never so wise and holy, doe not alway beget wise and holy children, regenerate *Adam* hath wicked *Caine* for his eldest sonne, fathfull *Abrahams* hath faithlesse *Ismael*, godly *Isaac* brings out prophane *Esau*, religious *Ezekiah* begets idolatrous *Mansses*, but the Lord our God whom so euer he begets he communicates vnto them his owne spirit, and transforms them into his owne Image: and therefore they are conuinced to bee shamelesse lyers who in their deeds, shew forth the image of Sathan; and yet glories in word that they are the Children of God; they are bastards, and not the sonnes of God, for it cannot be that the Lord shold beget children to any other image but vnto his owne.

*Verse*

A three-fold operation of the spirit in the Sons of God.



*Verse. 15. For yee haue not received the Spirit of bondage to feare againe, but the Spirit of Adoption, whereby wee cry Abba Father.*

The Apostle to strengthen his former argument, sets downe a short discription in this and the subsequent verse, of a threefold operation which the spirit maketh in them whom he leadeth: for first, he is vnto them a spirit of bondage, working feare: Secondly, he is a Spirit of Adoption, working loue through the sense of Gods mercy, for hee not onely makes them whom hee leades the Sonnes of God, but intimates vnto their spirits Gods loue towards them, which otherwise was vnuknowne vnto them: and thirdly, hee is a Spirit of intercession, making vs to goe with boldnesse to the throne of grace, and call vpon God as vpon our Father. Of the which the first part of his argument is made cleare, that they who are led by the spirit of God are the Sonnes of God, yea, by the testimonie of the Spirit they themselues know that it is so, and therefore in most homely and humble manner acknowledge him for their Father. This the Apostle propones in such a manner that hee applyes it particularly to the Godly Romaines, vnto whom hee writeth, *Tee haue not (saith he) received againe the Spirit of bondage unto feare,* as yee did in the time of your first conuersion; yee haue proceeded further, and haue experience of his other operations, then yee felt him casting you downe with the fift of your sinnes, but now ye feele him comforting you and raising you vp with the sense of Gods loue and mercy toward you in Iesus Christ.

Why in his first operation he is called a spirit of bondage to fear

The spirit of God is called a *Spirit of bondage unto feare,* noe as if hee made them in whom hee worketh slaues or bond-men, but because in his first operation hee rebukes them of sinne, in whom hee worketh, and lets them see that bondage and seruitude vnder which they lye, which works in

in them an horrible feare, but in his second operation he is a spirit of Adoption, making them free who were bound before; comforting them with the sight of Gods mercy, whom before he terrified with the sight of their owne sins, to the one hee vseth the preaching of the Law, which discouers our disease; to the other the preaching of the Gospell, which points out the Phisition. As the proclayming of the Law wrought a terrour in their hearts who heard it, so doth the preaching thereof: for who can heare himselfe accursed and condemned by the mouth of God and not tremble? *John* the Baptist began at the preaching of the Law, *Now is the axe laid to the root of the tree, every tree that bringeth not forth good fruit shall be hewen downe and cast into the fire:* then hee proceeded and poynted out the Lambe of God that takes away the sinnes of the world; by the first hee prepared a way to the second: for his auditours being cast downe in themselves with the threatening, enquired earnestly *what shall we doe then that we may bee saved?* and were glad to heare of a remedy. It is out of doubt, that they who are not touched with a remorse for their sinnes, nor a feare of the wrath to come, and into whose hearts never entred that care, *what shall I doe that I may be saved?* haue not knowne as yet so much as the very beginnings of salvation.

Wee are not then to thinke here, that the Apostle is comparing the Godly vnder the Gospell, with the Godly vnder the Law, but hee is comparing the Godly vnder the Gospell with themselves; their second experience of the operation of the Spirit with the first, it is true that once (sayth hee) *ye received the Spirit of bondage working feare;* this was his first operation in you, but now yee haue experience of another, and are made pertakers of a more excellent operation, hee is become vnto you a Spirit of Adoption, by whom yee call vpon God as vpon your Father.

For the Godly vnder the Law were pertakers of this same

By the preaching of the Law he discouers sin and wrath due to it, which caueth feare.  
*Mat. 3. 10.*

Hee is not here comparing the godly vnder the Law with the godly vnder the Gospell.

For they vnder  
the Law had  
the same coue-  
nant of grace,  
that we haue.  
*Rom. 10.5.*

*Rom. 10.8.*

Wee are recei-  
uers of the spi-  
rit, God the  
giver.

*I Cor. 4.7.*

The Lord giues  
his Spirit by the  
ministrie of his  
word.

*Acts. 8.*

*Acts. 10.*

same spirit of Adoption, which we haue receiued, and were vnder the same couenant of Grace, but it was exhibited to them vnder types and figures, for the couenant of workes, whereof this was the summe, *Doe and line*, being broken and dissolued in Paradise through Adams transgression, incontinent the Lord bindeth vp with man the other Couenant of Grace, whereof this is the summe, *beleue and live*. All the godly Fathers before and vnder the Law looked for life in that blessed seede of the woman, Iesus Christ, whom they beleueed was to be manifested in the flesh, and so they were saued: but as I said, they had this couenant signified vnder legall ceremonies and shadowes, which vvere to bee abolished at the comming of the Lord Iesus, as now they are, and in this respect the Apostle in that Epistle to the Hebrewes calleth it *an old Couenant*, which was to be disanulled, not in regard of the substance, but of the manner of the exhibition thereof, for all they who haue beeene saued from the beginning, are saued even as we are, even by faith in Iesus Christ, but as for that manner of exhibition by which it was proposed to the Fathers, it is now abolished. And this for vnderstanding of the words,

*For ye haue not received.* It is here to be obserued, that the Apostle calleth vs receiuers of the Spirit of adoption, for it warneth vs that God is the giner, and that therefore vve should be humble in our selues, and magnifie his rich mercie toward vs, *for what haft thou O man, which thou hast not received?* and herewithall we are admonish to account much of those meanes by which the Lord communicateth his spirit vnto vs. The Lord might haue illuminated the minde of that Eunuch by the mediate working of his owne Spirit, and made him understand that Scripture which he was reading without an interpreter, but it pleased him to doe it by the ministrie of Phillip: he might in like manner haue communicated his holy Spirit to Cornelius and his friends, but hee would not doe it but by the ministrie of Peter, he commaunded therefore Cornelius to send for him to Ioppa, where

where it is very worthie of marking, that in the very time of Peters preaching, the holy Ghost fell vpon the hearers: for it should moue vs to reverence the ordinance of God: It hath pleased the Lord by the foolishnesse of preaching to save so many as beleue, and so many shall beleue as are ordayned vnto eternall life. Be content therefore to receiuе saluation by such meanes as God in his wisedome hath concluced to giue it, thinke not that yee can be contemnors of the word, and pertakers of the spirit: if yee be desirous to receiuе this spirit of adoption, reverence this ministry of the word, by which the Lord communicates his spirit to such as he will saue.

To feare againe, &c. It is here to be enquired, seeing none of the children of God liues on earth without feare, how is it the Apostle sayes we haue not received the spirit of bondage to feare againe. That distinction of seruile and filiall feare, (by the one whereof the wicked feare God for his iudgements, and the godly for his mercies,) will not resolute this doubt, for the godly also feares God for his iudgements, *my flesh trembles for feare because of thy iudgements*: otherwise the threatnings of Gods word were not to be vsed to Gods children, if they were not to be feared. We are therefore to consider that there are fiue sorts of feare mentioned in the booke of God. The first, is a naturall feare: the second, a carnall feare: the third, a seruile feare: the fourth, a filiall feare: the fift, a Diabolical feare.

The naturall feare is one of the affections of the soule, created by God; Adam was endewed with it in the state of innocencie, and our blessed Sauour wanted it not, of whom it is written, that when hee entred into the garden he began to be afraid. As for carnall feare, the object whereof is flesh, or at least that which flesh may doe, it is a great enimie to godlinesse, and therefore our Sauour forbids it, *feare not them who are able to kill the body, but feare him who is able to cast both soule and body into hell fire*: yet are the dearest of Gods children subiect vnto it. This feare made Abraham deny

1 Cor. 1. 21.

Gods adopted  
children are  
not exempted  
from all sorts  
offeare.

Psal. 1. 19.

Fiue sorts of  
feare.

1  
A naturall feare2  
A carnall feare

Mat. 10. 28.

<sup>3</sup>  
A seruile feare.

<sup>4</sup>  
A filiall feare.

*Psal. 130. 4.*

<sup>5</sup>  
A Diabolicall  
feare.

*James. 2. 19.*

From what sort  
of feare are we  
exempted?

deny that *Sarab* was his Wife; made *Peter* deny that Christ was his Lord; this feare made *Ionas* refuse to goe to *Ninive*, and made that worthy Prophet *Samuel* vnwilling to annoint *Danid*, for hee feared least *Saul* should slay him: yet are they so subiect vnto it, that the feare of God at length overcomes in them. The third sort is seruile feare, the obiect whereof is the iudgements of God onely: and this is proper to the wicked, they feare the plagues of God, but so that they loue their sinnes, and hates and abhorres euery one that doth snibbe or restraine them in the course of their sinnes. The fourth is filiall, so called because it is proper to the sonnes of God; they doe not onely feare him for his iudgements, but loue him and feare him for his mercy: *mercy is with thee O Lord, that thou mayst be feared.* As for the Diabolicall feare, Saint *James* saith the Diuels know there is a God, therefore they feare and tremble; they haue received within themselves the sentence of damnation, they know it shall never be recalled, they seeke no mercy, nor shall they obtaine it: and the seruile feare of the wicked shall at the last end in this desperate feare of the damned, finding themselues condemned, without all further hope of mercy, they shall tremble and feare continually.

Of this it is evident that the feare wherof here he speaks is the first part of filiall feare, namely, a feare of that punishment which is due to sinne, and to the godly is an introduction, to worke in them feare of God for his mercies, conioyned with loue: so then his meaning is cleere, albeit in the time of your first conuersion you were striken with a feare of that wrath which is the recompense of sinne, yet now the spirit of adoption hath not onely released you of that feare of damnation, which you conceiued at the first, through the knowledge of your sinnes, but hath also made you certaine of saluation, and assured that God is become your father in Christ Iesus.

In the wicked the feare of Gods wrath once begunne encreases daily, till it proceede as I spake, to that desperate feare

fear of the damned, but in the godly the fear of Gods judgements is but a preparation to the loue of God, fear shall not alwayes abide in their harts, for when God shall crowne them with his mercies, and his loue in them shall be perfect, then perfect loue castes out feare: therefore *Augustine* compares the feare of Gods judgements in the godly to a Needle, that goes through the seame, and prepares in it a place for the thread, which is to remaine: so doth the feare of Gods indgements goe through the secret seames of the hart, and prepares a place for the loue of God, which shall abide and continue for euer in the godly, when feare shall bee away. The Lord at the first deales hardly with his children, as our Sauiour delt with the woman of Canaan, whom hee comforted at the last; and as *Joseph* entreated his brethren roughly, whom at the last for tender compaslion hee imbraced with many teares: but all these terrors and feares wherewith God humbles his owne, are but preparatiues to his consolations; at the length hee shall make it knowne to them, that hee is their louing father: as for the wicked, though they haue not suffered from their youth the terrors of God, it is because they are referued for them.

Neither are they euē now exempted from their owne feares, for albeit there were none to reprove them, their owne consciences sends out accusing thoughts to terrifie them; and if at any time they shall heare the word of God faithfully, and with power deliuern vnto them, then doe they much more tremble & feare: for the word strengthens the conscience to accuse and terrifie them, but feare is both the first and last effect it workes in them; and therefore is it that being so oft disquieted with hearing of the word, as *Felix* was with the preaching of *Paul*, they are no more desirous to heare it, but rather hates it and abhors it, because it testifies no good vnto them, more than *Micaiah* did to *Achab*, and so they neuer attaine to this other operation of the spirit, they are not transchanged by hearing, into the similitude of the sonnes of GOD, neither receives that

In the godly  
feare prepares a  
place for the  
perfect loue of  
God, and then  
departs it selte.

*Mat. 15.*

But in the wic-  
ked fear of  
wrath once be-  
gun encreases  
till it proceede  
to despreate  
feare.

Adoption is eyther naturall or spirituall.

What naturall Adoption is.

How the spirituall Adoption excels aboue the naturall.

The naturall giues to the Adopted the priuiledges of a sonne.

comfort which comes by feeling the loue of God in Iesus Christ.

*The Spirit of Adoption.* Adoption is eyther naturall or spirituall; the spirituall Adoption is eyther of a whole Nation, and so the Apostle saith that the Adoption pertained to the Israelites because the Lord chose them to be a peculiar people to himselfe; or then it is of particular men, and so it is a benefit belonging to the Children of God onely, and of it speakes the Apostle in this place. Naturall Adoption the Lawyers define it to bee, *actum legittimum imitatem naturam, repertum ad eorum solasim qui liberos non habent,* A lawfull act imitating nature, found out for the comfort of them who haue no children of their owne: but spirituall adoption differs farre from it, for it is a lawfull act, not imitating, but transcending nature, found out by the Lord our God, not for the comfort of a Father that wants children, but for the comfort of Children that wants a Father. We being by nature miserable orphanes, hauing no Father to prouide for vs, it pleased the Lord our God to become our Father in Christ, and to make vs by Adoption his sons and daughters, not for any benefite hee receiuers of vs, for nothing can accresce, by the meanes of any creature, to that most high and al-sufficient maiestie, *Sed ut haberet, in quem sua beneficia collocaret,* but that hee might haue some, vpon whom to bestow his benefits, for the declaration of the glory of his rich mercie.

Yet both the Adoptions agrees in this, that they flowe from the pleasure and good will of him who is the adoptant, and that they giue to him, who is adopted the priuiledges of a Sonne, which by nature hee hath not; but where the naturall adoptant cannot change the nature of that man whom hee hath adopted to bee his Sonne, no more then Moses, qui *Aethiopissam duxit, sed non potuit Aethiopissam mutare colorem,* who married an Aethiopian woman, but could not change the Aethiopians colour: but the Lord our God, were wee neuer so blacke, if hee marry vs hee shall make

make vs beautiful; if by the grace of adoption hee make vs his Sonnes, by the grace of Regeneration hee shall also make vs new creatures; all the sonnes of God are made pertakers of the divine nature. Take heede therefore vnto your liues and conuersations, for if yee goe on to spend the remanent of your dayes after the inordinate lusts of the flesh, and walke on in gluttony and dronkennesse, in chambering and wantonnes, in adulterie, in strife and enuie, in couetoufnesse, and such other works of vncleannessse, wherein many among you doe yet continue, wee must say vnto you that yee haue not God for your Father, but ye are of your Father the Diuell, because ye doe his workes: except wee see in you the Image and superscription of God; and that yee haue engrauen in your conuerstation, as Aaron had vpon his frontle, *Holiness to the Lord*, we cannot blesse you in the name of the Lord, nor acknowledge you for such as are his by Adoption.

And of this againe wee marke that the sonnes of God know most certainly that God is become their heauenly Father; for in this they are taught of God by his owne spirit to acknowledge him and call vpon him with boldnesse as vpon their Father. It is therefore a vile errour which that most comfortlesse Religion of the Papists renders to them who seeke comfort in it, that no man in this life can know whether hee bee beloued or hated of God, nor can haue any certaine knowledge of his owne saluation, except it bee by extraordinarie revelation; wee improued it at length in the ninth verse. It is true naturall children may bee ignorant of their heauenly Father, and puft vp with a vaine conceit, that they are descended of a more noble parentage then indeed they are: as the flatterers of *Alexander* would haue him to thinke that hee was the Sonne of *Jupiter* and not of *Phillip*, but being wounded in a battell, hee was taught by experience that hee was the mortall Sonne of a mortall Father, and therefore smyling vpon his flatterers hee said vnto them, this blood seemeth to mee not to bee *ixwæ*,

But the spiritual giveth also the new nature and conditions of a Sonne.

*Exod. 28.36.*

The Sonnes of God after their receiuing the Spirit of adoption know that God is their Father.

but ~~at aox~~, that is, not like the strong bloud of God, but the blood of man. But as for the Children of God, they can not be deceived of their generation, they know that God is their Father, and with greater homelinesse and more free-dome of spirit, yea and surer knowledge they call God their Father, then any son in the world is able to call on his earthly Father.

No prayer to  
God without  
the spirit of  
God.

*Whereby we cry.* The Apostle here doth teach vs that it is by the spirit of Adoption we pray vnto God: without that Spirit men may speake of God, but without him they cannot speake vnto God: Prayer is a proper action of the sons of God. The Apostle describing them who are Saints by calling faith, they are sanctified by Christ; and call vpon the name of the Lord Iesus: hee ioynes these two together, to tell vs that they who are not called by God, and sanctified in Christ, cannot call vpon him; as for prophane men it is certain they cannot pray, though they repeat that prayer *Our Father which art in heaven*, what else doe they but multiply lies as they multiply words?

How the godly  
sometime are  
transported in  
Prayer.  
2 King. 2.

Only the spirit of Adoption teacheth the Children of God to pray: Prayer is vnto them like that fire Chariot in the which *Elijah* was carried from earth to heauen; by it they are transported to haue their conuersation with God, and speake to him in so familiar a manner, that they know not those things which are beside them, neyther see they those things which are before them; being in the body, they are carried out of the body, they present to the Lord sighs, which cannot be expressed, and vtters to the Lord such words as they themselues are not able to repeat againe: and that all this proceeds from the operation of the Spirit who bends vp their affections and teacheth them to pray, is evident by this, that when this holy Spirit intermits or relents his working in them, they become senselesse and heauy hearted, more ready to sleepe with *Peter, James and John*, than to watch and pray with Iesus, yea suppose it were in the very houre of temptation.

Mat. 26. 38.

Wee

Wee cry, &c. The Apostle you see reckons himselfe among others who cryes by this spirit of Adoption; though the children of God be many yet seeing they all are led by one spirit, they should all cry for one thing vnto God: the assemblies of the Church militant on earth should resemble as neere as they can, the glorious assemblies of the Church triumphant in heaven: many are they who followes the Lambe, their voyce is like vnto the voyce of many waters, yet they all sing but one song; so should there be among vs that are Christians, but one voyce, specially when we meet in the publike assemblies of the Church, though wee were never so many yet our affections and desires should concur in one, and all of vs send vp one voyce to the Lord. Wee see that in nature coniunction of things which are of one kinde, makes them much stronger; many flames of fire vnitid in one, are not easily quenched; many springs of water if they meet together in one, make the stronger river, but being deuided are the more easily ouercome. Saint James faith, *the prayer of one righteous man availes much, if it be powred out in faith,* what then shall we think of the prayers of many? Oh what a blessing might we looke for, if wee could ioyne in one to call vpon God? but now alas, where one with a contrite hart cryes to God for mercy, how many by continuance in sinne cryes to him for judgement? what meruaile then the arme of the Lord be shortned toward vs, and hee doe not help vs?

As they who resolute to lift any heauie burthen ioyne their hands together vnder it, and so by mutuall strength makes that easie to many, which were impossible to one: so when we are assembled together to lift from off our heads, by vnfayned repentance, that burthen of the wrath of God, which our sinnes hath brought vpon vs, if there be among vs no deceiuers, but that every man in the sinceritie of his hart, ioyne his earnest supplication with the prayers of his brethren, what a blessing may wee looke for? Take heede therefore how you behauie your selues in the holy assemblies

The godly should cry together, not one against another.

Vnion of divers in prayer commended.

James. 5.16.

As many hands lift a burthen importable to one, so

of the armies of God, how you cry with your brethren; if yee be deceiuers yee shall not be pertakers of that blessing which shall come vpon them who worship him in spirit and truth; where they shall goe home to their houses intituled, and reioycing, through the testimonie of the spirit, that their sinnes are forgiuen them, ye shall goe out as *Cham* went out of the Arke, more prophane than yee came in, with the curse of God vpon you, because yee set not your harts to seeke his blessing.

Not in publike  
prayers onely  
but in priuate  
also is vnion in  
prayer commen-  
ded.

*Ren.2.5.6.*

*daughters of Jerusalem*  
They are ba-  
stard children  
who pray for  
themselves and  
not for Jerusa-  
lem's peace.

Neither is this vnion of our desires onely to be obserued in our publike prayers, but in our priuate also: so our Sauour taught vs to pray, as remeinbring others with our selues, *Our father*, and not my father onely; to tell vs that in the armes of our affections we should present our brethren to God with our selues. We greatly offend the Lord when we haue finished our prayers so soone as we haue powred out some few petitions for our selues, as if Gods glory were to be aduanced in no other but in vs alone. If *Abraham* prayed for Sodome, because he knew that *Lot* was in it, shall we not pray for Ierusalem? wherein are so many of his sonnes and daughters, his *Lots* indeede and chosen inheritance. Wee are now all in Christ made Priests to our God, and therefore as *Aaron* when he went in before the Lord carried with him on his breast in twelue pretious stones, the names of the twelue tribes of Israell, so are we in our prayers to God to present in our harts with our selues, the rest of our brethren.

This is for them who forgets the fellowship wherenvnto they are called, while they profess themselves to be the daughters of Ierusalem, and yet neglect to pray for her peace, they declare themselves to be but bastard children. Yet their negligence is tollerable in regard of the malice of others, who make a iest with their mouthes at the diuisions of *Reuben*; and with the prophane Edomite, rejoyses at the desolation of Israell: they encrease with their speach the disease of the paralitique body of this Church, but labours

not

not to binde it vp by their prayers; with cursed *Cham* they make a sport of the nakednesse of their Father, if they can see it, but couers it not with blessed *Sem*, therefore shall his blessing be far from them.

Wee cry. Prayer is called a crying, not in regard of the loudnesse of the outward voyce, but earnestnesse of the inward affection. It is true that in publike prayers, hee vwho is the mouth of the rest, should speake so that others may follow him, and know wherein they shoule say, Amen : neither is it vnlawfull in private Prayer, circumstances of time and place permitting it; yea rather the voyce rightly and sincerely vsed, is profitable to waken the affections, to holde vp thy hands with *Moses*, to lift vp thine eyes toward God with *Stephen*, to aduance thy voyce with *Daniel*, if with these also thou ioyneth thine heart as did *Deborah*, this is to make a sweete and pleasant harmonie vnto the Lord.

Yet none of these, the last excepted, is absolutely necessary in Prayer. *Moses* his tongue was silent at the red Sea, (for any thing we read) yet his affection and desire was a loud crying voyce vnto God : *Anna* in the Temple powred out her hart vnto God, suppose *Eli* heard not her voice. The Lord needes not the tongue to be an interpreter betweene him and the hearts of his Children, he that heareth without eares, can interpret the prayers of his owne children without their tongue.

Some prayes with their lips onely, these are accursed deceiuers, let vs leauue that to hipocrites; some prayes both with heare and mouth, and these doe well to glorie God with both, because hee hath redeemed them both: others haue their tongues silenced, and can speake no more then *Zacharie*, when hee was stricken with dumbnesse, yet are the desires of their hearts strong cryes in the eares of the Lord of hosts, he that knew *Ieremie* and *John* the Baptist in the wombe, and saw *Nathaniell* vnder the fig-tree, doth also know the prayers of his children conceived in their hearts,

Praier why it is  
called a crying.

*Exod.* 17.  
*Act.* 7.  
*Psal.* 108.  
*Iudg.* 5.

Use of the  
tongue not ab-  
solutely nec-  
essary in prayer.

*Exod.* 14.15  
*1 Sam.* 1.12.

13.

For the Lord  
knows the first  
conception of  
prayer in the  
heart.

*Luke.* 1.

though they shold never bee brought forth by speach of the mouth, and this for their comfort, who through extremitie of sicknesse, or otherwise are not able to vse their tonges in prayer to God.

The Parents  
of Prayer.

The wings  
whereby prayere  
ascends.

*Dan. 9.22.*

23.

Efficacie of  
prayer, every  
petition returns  
with profit.  
*Gen. 18.*

Farther wee learne here, that the Parent which begets Prayer is the Spirit of adoption, the mother that conceiuers it is the humble and contrite heart, for no proud, vncleane and hard heart can pray vnto God, the vsinges whereby it ascends are seruencie and an heavenly disposition; seruency is noted in the word of Crying, for as in crying there is an earnestnesse of the powers of the body to send out the voice, so in prayer should there bee an earnestnesse of the powers of our soule to send vp our desires. As incense without fire makes no smell, and therefore the Lord commaunded it to bee sacrificed with fire in the Law: so prayer without seruency sends vp no sweet smell vnto the Lord. Our heavenly disposition required in prayer is collected out of this, that hee to whom wee speake is our Father in Heauen, if our mindes bee earthly, wee can haue no communing with him that is in heauen; vvee must therefore ascend in our affection, enter within the vaile, if vvee would speake familiarly vwith our Father: Prayer this manner of way sent vp, and presented to our aduocate and intercessor the Lord Iesus, out of the hand of Faith, cannot but returne a fauourable answere, if not at the first, as in the very time of Prayer, *Daniel* received his answer, yea at the beginning of his supplication, as the Angell *Gabriell* informed him, the commandement came forth to answere him, yet shall not the Lord faile in his owne good time to fulfill the desires of them vwho feare him.

Manifold examples of holy Scripture lets vs see that Prayer this way powred out vnto God is most effectuall. At fise sundry petitions did not *Abraham* bring the Lord from fitie to ten? every petition returns to *Abraham* some vantage, faine vwould *Abraham* had Sodome preferued for *Lots* cause: at his first request hee got this answere, that the Lord

Lord would spare it for fiftie righteous mens sake, if they might be found in it, but at the last from fiftie hee brings him to tens as long as Abraham prayed the Lord answered, and for every petition hee yeelded something to Abraham: and most comfortable is it that the Lord ceases not from answering, till Abraham ceased from asking any more. When Peter prayed vpon the house top he fel into a trance, and saw a heauenly vision; when Iesus prayed vpon Mount Tabor he was transfigured; and if at any time the children of God bee transformed from an earthly disposition to a heauenly, they finde in their owne experience that it is in the time of prayer.

Sathan for this cause is a most troublesome enimie to the exercises of the word, and of prayer: because the one is the mother, the other is the nurse of all the graces of God in vs: either hee makes men lightly to esteeme the exercise of prayer, or then doth what he can to interrupt them in it: as that Pithonisse interrupted Paul while hee was going to pray, so hath that aduersary a thousand wiles, whereby either before prayer, he seekes to diuert them to some other businesse, or in the action to trouble them and diuide the powers of the soule by vncomely and prophane motions: If Ichoshua stand before the Lord, Sathan shall stand at his right hand to resist him. Vnlesse therefore with Abraham we drive away the rauening birds from our sacrifice, vnes with the Israelites we stand on Ierusalems wall, with a weapon ready in our hand to repell the aduersarie as oft as hee comes to stay the worke of God, it is impossible that our harts can continue in feruent prayer to God.

Yet the restles opposition of the aduersarie should not make vs to breake off this exercise of prayer, but the more we finde Sathan angry at our prayers, the more should we be prouoked to pray; if hee felt not himselfe hurt, and his kingdome weakened by our prayers, he would not so busily trouble vs in prayer: yee see hee troubles vs not in such exercises as troubles not him; speake as long as you will of worldly

Act. 10.

Mat. 17.

Sathan an enimie to the Word and Prayer.

Act. 16.16

Zach. 3.1.  
Gen. 15.

worldly affaires, refresh the body with eating and drinking, exercise the body in playing, in these and such like hee interupts vs not, because they offend him not, but if we goe by prayer to wound the head of the serpent, then will hee doe what hee can to sting vs.

Other exercis-  
es of religion  
may at a time  
be omitted  
with an excuse  
but the negle-  
ct of Prayer is  
vnexcusible.

*Ieremie 36.*  
*Daniel 6.*  
*Gen. 24.*  
*Ex. 6.14.*

It is a strong  
prayer if by  
the Spirit thou  
canst call God  
thy father.

And herewithall let vs remember that any other practise of religion men may omit it and be excusable, but the neglect of prayer cannot be excused. It may be at a time thou hast not giuen almes to the needy, because thou hadst it not, it may bee thou hast not come to heare the word, because thou hast beene diseased, but as for the neglect of prayer, wherewith wilt thou excuse it? labouring with thy hands in thy vocation, needes not to hinder the lifting vp of thy hart vnto God, if thine hart be good, every time & every place is conuenient for prayers with *Ieremie* thou maist pray in the prison, with *Daniell* in the denne, with *Jonas* in the Whales belly, with *Dauid* in the bed, with *Isaac* in the fields, with *Iesus* on the mountaine; for thou thy selfe art the temple of the living God, the sanctuary wherein hee will be worshipped, and shouldest alway carry about with thee, and within thee, that golden Alter whereupon incense should be every morning and euening, sacrificed vnto the Lord thy God, so that if thou doe not pray it is because thou wilt not.

*Abba Father, &c.* But what is this that the spirit teacheth vs to cry? the Apostle saith that he teacheth vs to cry vpon God, as vpon our Father. Is this inough in prayer to to call vpon God thy father? yea if thou canst so call him from this spirit of Adoption (for all Gods children are not indued with a like grace of prayer) it is effectuall inough to draw downe vpon thee all those blessings which the Lord communicates to his sonnes, his name shall be sanctified in thee, his kingdome shall be aduanced in thee, he shall teach thee to doe his will, thou shalt not want thy daily bread, he shall forgive thee thy sinnes, and preferue thee that thou fall not into temptations; all comfort rests vnder this name of a father, if thou canst so call him in faith, the riches of his mercies are thine.

As

As the heauens are aboue the earth, so are his thoughts aboue ours: if then earthly Fathers carry so kindly an affection toward their children, what louing affection may vvee thinke is there in our heauenly Father toward vs? Shall I cause others to beare (saith the Lord,) and remaine barren my selfe? shall the Lord communicate to men the name and heart of a Father, and fill them with compassion toward their children, and shall hee himselfe to whom the name of a Father most properly belongs, want the heart and compassion of a Father toward his Children? let it be farre from vs so to thinke. Seeing the Lord will haue such tender mercy in vs, that are mortall creatures, that not onely seauen times, but seauenty times seauen times wee forgive our brother in the day, what readinesse to forgive the sins of his children must there bee in himselfe? and seeing our Sauiour in the Gospell poyncts out so great a commisera-  
tion in that earthly Father toward his prodigall Sonne, that vwhen hee saw him a farre off comming homeward, hee ranne and met him, and fell vpon his face and kissted him, what louing kindnesse may we looke for at the hands of our heauenly Father, if vvee doe repente of our vvan-  
drings, and resolute with our selues to returne vnto him?

Againe, wee see here that the holy Spirit teacheth vs to pray to none but to our Father: whom shall vvee follow as Schoole-maisters in prayer? If wee will bee instructed of the Lord, *Call upon mee in the day of thy trouble, and I shall deliuer thee, and thou shalt glorifie mee:* If we vvill be taught by Iesu Christ, *after this manner (saith hee) shall yee pray:* *Our Father which art in Heauen:* If yee would know how the Spirit teacheth vs to pray, the Apostle here telleteth you, hee teacheth vs to cry *Abba Father:* these three are one, and deliuers vnto vs one truth: what better Schoole-mai-  
sters to teach vs a true forme of acceptable Prayer vnto God can vve haue then these? and therefore that doctrine which teacheth to pray to Angels or Saints departed, must proceed from the spirit of errour, for we are here otherwise taught

What comfort  
we haue in this,  
that we may  
call God our  
Father.

Luke 15.

Prayer to crea-  
tures improved

Psal. 5 C. 15.

Mat. 6. 9.

In all the scripture no prayer to Abraham, Moyses, &c. nor to Cherubin, nor Seraphin.

*Psal. 6.1.*

*Psal. 4.1.*

*Ren. 19.10.*

It is not in the courts of heaven as in the courts of earthly kings.

taught of God: we cannot saith the Apostle call vpon him in whom we beleue not. As for the Angels wee beleue that they are, which the Saduces did not, but we beleue not in them, and therefore will not pray vnto them. In all the old Testament we read no prayer made to *Abraham*, albeit hee was the father of the faifthfull, none to *Isaac*, or *Jacob*, or *Moses*, or any other of the fathers departed. In a hundredth and fiftie Psalmes, no prayer is made to Cherube or Seraphin, though they in their psalter of the Virgin, haue turned ouer all the prayses and petitions made to our Lord into petitions to our Lady, as if where *David* saith *O Lord rebuke mee not in thine anger*, wee were also to say, *O Ladie rebuke me not in thine anger*, and *O Lord thou art my righteousnesse*, *O Ladie thou art my righteousnesse*, and so forth in the rest: but we may boldly say with *Bernard*, *libenter certe gloriofa virgo tali honore carebit*, the glorious Virgin is willingly content to want such a honour. The Angell would not suffer *John* to prostrate before him, *doe it not* (saith he) *I am but thy fellow seruant*: this one of those blessed spirits witnesseth to vs in name of all the rest, that it is the will of the Saints of God in heaven, that we who are vpon earth should reserue to the Lord his owne worship, and give no part thereof to creatures, yea they are offended when that honour is offered to them which is due to their Lord.

Where if that common obiection be brought which *Ambrose* did obviate in his time, *posse nos per istos ire ad Deum*, *sicut comites perueniuntur ad regem*, that men by such mediators may goe to God, as they goe to Kings by those who are honorable in their courts; to them we answere with him, *hoc est misera vii excusatione*, this is to pretend a miserable excuse: for men goe to kings by courtiers, because the king is but a man, *& ad Deum autem quem nihil latet promirendum, suffragatore non opus est sed mente denota*, but as for the Lord from whom nothing is hid, there needs no such prosecutor to make him fauourable vnto vs, onely there is required a devout minde, for in whatsoeuer place he who is truely

truely godly speaks vnto God, the Lord shall answere him.

And lastly, that the Apostle here ioyneth two words of sundry languages, *Abba Father*, it is to teach vs that euery tongue is sanctified to the vse of Gods children, and that it is lawfull for vs to pray in any language, if so be we vnderstand it; but to binde people to pray in a language they vnderstand not, or for him that shoulde be the mouth of God, in the exercise of diuiné worship, to speake to the people in a strange language which they vnderstand not, is a sacrilegious tyrannie. That which God powred out as a curse on the first Babell, that one of them vnderstood not what another said, and the people knew not what the builders craued, in the second Babell is receiued as a blessing. The Caldeans a fierce and cruell nation were sent against the Iewes, speaking to them in a language which they vnderstood not, to punish in them the contempt of the voice of God, which they would not learne nor vnderstand: and now the messengers of Antichrist, a cruell and mercilesse people, are come out speaking to the world in an vncouth language, for punishment of them that receiued not the loue of the truth. A faithfull seruant of the Lord had he neuer so many languages, had rather speake in the Chruch ffe words with vnderstanding, that others might be instructed, than tennie thousand otherwaies: he is but an hireling and a false Apostle, that purposely speaks to a people in a language they vnderstand not. Wee giue thanks to God, who hath deliuered vs from this most fearefull captiuitie and confusio[n] of Babell.

Euery tongue  
and language is  
sanctified for  
prayer if we  
vnderstand it.

They are buil-  
ders of Babell  
who speake to  
the people in a  
language they  
vnderstand not

*Verse 16. The same spirit beareth witnesse with our spirits, that we are the children of God.*

t. John. 4. 10  
Rom. 11. 35

The great loue  
of our father,  
which he hath  
shewed by sen-  
ding his spirit  
into our harts.



Lbeit this operation of the Spirit, whereby he witnesseth vnto vs that wee are the Children of God be set downe in the last place, yet in order of working it goes before the other: for certaintely vntesse this holy spirit testifie vnto vs, that God is become our father, and hath made vs his children, we dare not goe neare him to craue good things from him. The beginning of our acquaintance with God flowes from him, *herein is loue, not that wee loued him first, but that hee loued vs. Who hath first ginen vnto him, and he shall be recompensed?* We must first receiuie from God some secret information of his loue and fathery affection, or euer we be able to retorne vnto him the desires, the words, and the deedes of his louing children.

Here first appeareth the fathery indulgence of the Lord our God toward vs: we are here in a valley of death, in heauiness through continual afflictions, the time is not yet come wherein the Lord will communicate to vs his glorious presence, to fill vs with that fulnesse of ioy which is in his faces; the time is not yet come wherein wee must ascend to our Father, yet to keepe vs in the meane time that wee faint not, the Lord hath sent downe his holy Spirit into our harts to comfort vs. O fathery care! O wonderfull loue! when Israell was yet in the wildernes, the Lord sent them some of the fruites of Canaan to comfort them, by the hand of *Iosua* and *Caleb*: but what was that if it be compared with the first fruits of heauenly Canaan, which the Lord sends to vs by the conduit of his holy Spirit, hee hath not onely promised to vs by word that he will possesse vs in our heauenly inheritance, but as if that were too little for vs, he sends his Spirit with the fruit of that land vnto vs, *Righteousnes, Peace and Joy*, for our further confirmation: that Spirit the Comforter

Comforter descended once according to Christ's promise upon the Apostles in a visible manner, and doth daily also descend in a secret and inuisible manner into the hearts of the godly, least the Children of the marriage Chamber should be swallowed vp with heauynesse, through the want of their bridegroome. Albeit the Lord send not to you who are men, as he did to Daniel, an Angell to shew him that he was greatly beloved of the Lord, nor to you who are christian women, as hee did to Mary, to declare to you that ye are freely beloved of the Lord, yet hath he sent downe vnto vs a more glorious ambassadour, not onely to speake vnto our eares, but much more to witnesse vnto our hearts that we are the sonnes of God.

Now as for this testimonie of the Spirit, it is the secret voyce of God whereby he speakes from heauen vnto thine heart, assuring thee that hee is thine, and thou art his: no man can conceiue what it is, vnlesse hee haue received it, for it giueth *that new name*, which none can know but they who haue it; and that *bid Manna*, which none doe vnderstand but they who tast of it: it is not gotten but after long and vnfained humiliation, and is not kept without sanctification, for every sinne which the godly commit diminisheth in them this testimonie of the spirit.

And this I would haue to bee considered for two sorts of men: first, for Carnall professors, who take their owne presumption for this testimonie of the Spirit, in their conceit they put it out of all doubt, that they haue received the Spirit of adoption, but their works beare testimonie against their words: for the Spirit of adoption is also the Spirit of sanctification; hee first maketh men the new worke-manship of God created in Iesus Christ to good workes, and then witnesseth to them that they are the Sonnes of God: wilt thou make this holy spirit the witnesse of an vntruth? will hee call thee the Sonne of God whom hee never sanctified? Bee not deceived, so long as thy life is prophane, boast what thou wilt of this inward testimonie of the spirit, thou

Dan.9.23.

Luke.1.28.

The testimonie  
of the Spirit is  
known of none  
but those who  
haue it.

Ren.2.17.

A warning for  
carnall profes-  
sors, who take  
their presump-  
tion for this  
testimonie.

A comfort for  
weake Christi-  
ans who are  
moued by their  
wants to doubt  
of this testimo-  
nie.

A necessary ad-  
monition ſo to  
mourn for that  
which we wāt,  
that wee giue  
thanks for that  
meſure of grace  
which we haue

*Rom.7.24.*

*Ibid. ver. 25.*

thou art but a lyar againſt the holy Ghost, and a wilfull  
murtherer of thine owne ſoule, by faithleſſe presumption.

The other ſort of men are the Children of God, who  
because they finde not alwayes within themſelues this te-  
ſtimony of the Spirit, in a like meaſure, are therefore caſt  
downe and made oftentimes to think they neuer had it: for  
as none are more ready to boast of the ſpirit then they who  
haue him not; ſo none complaines more that they want  
him, then they who poſſeſſe him. The Children of God in  
this being like vnto rich worldlings, who ſuppoſe they bee  
poſſeſſours of much, yet the great deſire of more which is  
in them, cauſeth them to eſteeme that which they haue as  
nothing, and therefore comforts not themſelues with the  
lawfull uſe of that which they haue, but vexes their ſpirits  
with reſtleſſe thoughts for that which they want: euē ſo  
it is cuſtomable with the Children of God, albeit they haue  
attayned to a good meaſure of faith and loue of God, and  
are euē become rich in the graſe of the Lord Iefus, yet are  
they ſo diſirous of more, that many a time they eſteeme  
nothing of that which they haue, but goe about mourning  
and complaining that they haue no faith, no loue, no graſe,  
no life; in which extremitie we ſee that many in their weak-  
neſſe offend the Lord their God. Herein therefore is the  
Christian to bee admoniſhed that hee keepe mediocritie;  
to lament thy wants and to thirſt for more graſe, is a ſure  
token of a ſpirituall life, but let vs ſo complaine for that  
which wee vvant, that wee bee comforted in God for that  
beginning and little meaſure of graſe which wee haue; re-  
member that the ſame mouth of God which commandes  
thee to mourne, commandes thee alſo to reioyce, we want  
not matter of both; matter vve haue of mourning for which  
wee may lament with the Apostle, *O wretched man that I  
am, who ſhall deliuer mee from the body of this death?* matter  
of ioy wee haue alſo in our God, for vvhich vve may re-  
ioyce with him and ſay, *I thanke God through Iefus Christ:*  
ſurely it cannot bee vwithout vnthankfulneſſe vnto God ſo  
to

to mourne for our vvants, that wee give not praise to God for the beginnings of grace vve haue.

And for this same effect, let vs yet further consider that this testimonie of the Spirit is not at all times enjoyed in a like measure, for that were to enjoy heauen vpon earth. The Lord therefore doth in such sort dispense it, that sometimes he lets his children feele it for their consolation, and againe with-drawes it from them for their humiliation: when they feele it, they so abound in ioy that all the terrors and threatenings of Sathan, all his promises and allurements are despised of them, and trodden vnder their feete; they sing within themselues that glorious triumph of the Apostle, *who shall seperate vs from the loue of God*, but this ioy proceeding from the fulnesse of faith, continues not, the voyce of the Spirit of adoption waxing somewhat more silent, feares and doubts succeeds in that same heart which before abounded with ioy, and this for our humilation.

But now in this estate least the Children of God be discouraged by the silence of the testimonie, let them first of all haue recourse to the forepast working of God in them, let them call to minde with *David* the dayes of old, rememb're their ioyfull songs by which they haue praised GOD, their humble prayers by which many a time they haue gotten acceso to the throne of grace, and these heauenly motions which haue replenished their soules with ioy, and so of the former footesteps of his grace, let them discerne his presence even then when they cannot perceiue him. And next let them consider that the godly in the time of their desertion, which is their spirituall disease, are euill judges of themselues, for they perceiue not that which they possesse: there may bee an invincible hope of mercy in that soule wherein for the present there is no hope of mercy; and this all the Children of God may marke in their owne experiance; for whereof I pray thee hath it come, that thou a weak man hast foughten so long against principalities & powers?

P

haſt

This testimonie of the spirit is not alway perceiued in a like measure of them who haue it.

Roms. 8.35.

Cōfort against spirituall deſertions.

hast endured so many yeares the fearefull assaults of Sathan; thou hast beeene troubled with doubting, but hast not dispayred; thou hast beeene cast downe, and hast not perished; thou hast fallen, and yet risen againe; thy enimie hath thrust sore at thee, yet hath hee not preuailed against thee. No power, no pollicie of Sathan hath euer beeene able to quench in thee that spark of life which the Lord hath breathed into thee. Out of all doubt thy standing hath beeene from this spirit of Adoption, who hath wrought in thine hart a deeper sense of mercy, then that any contrary power is able to root out, yea or thou thy selfe art able to perceue: hereof hath come thy standing both in temptations which are from thine aduersaries, and in these desertions, whereby the Lord hath exercised thee. Thus haue we confort not onely in the glorious effects of Gods mercie wrought in vs, when wee feele his presence, but also by our standing and perseuerance in desertions, wherein it seemes to vs that the Lord hath absented himselfe from vs: two excellent comforts for the Christian; for thy standing in desertions proues that thou wert not deserted; apparent desertions are not desertions indeede, surely *the Lord will not faile his people, nor forsake his inheritance*. Againe, thy standing against so many assaults of the Duell, proues that the least sparcle of Christ's lively grace in a Christian, is stronger than that the gates of hell are able to preuaile against it. Be therefore comforted O thou man of God, for if it had beeene in Sathans power to haue quenched thy life, hee would haue put it out long or now: be assured thou shalt preuaile and obtaine the victorie, in the strength and might of that mighty Lord, the Lord Iesus Christ,

The standing  
of a Christian  
in his apparent  
desertions,  
proves that hee  
was not deserted  
indeed.

*Psal. 94.14.*

Verse

Verse. 17. If wee be Children, wee are also Heyres,  
even the Heyres of God, and Heyres annexed with  
Christ.

**H**e priuiledges of a Christian, albeit they bee commonly spoken of, yet because they are not considered, are commonly contemned: men not deeply pondering with themselues, what a high preterment this is, that a vessele of clay shold be made the Temple of the living God, and the Heyre of vrath should become the Heyre of grace and glory: therefore the Apostle in this Chapter describing the excellent state of a man iustified by faith in Christ Iesus, from the time that once he began to make mention of the benefits he hath by Christ, can hardly make an end, but from one proceeding to another, hee ascends by a continuall gradation, till at length he come to such an height, that hee is compelled to breake off the course of his speach, and to conclude with an exclamation, *what shall wee then say to those things?* Hitherto hee hath letten vs see, how by Christ wee are deliuered from condemnation: how we are made the free-men of God, freed from sinne, and death; how wee are also made the Temples of God, wherein hee dwelleth by his Spirit, and that yet more also, wee are made the Sonnes of GOD. And now hee goes vp a degree further, to tell vs that wee are the Heyres of God, and Heyres annexed with Christ Iesus. What shall wee then say, but as the Psalmist saith of the Citie of God? *Glorious things are spoken of thee, O thou Citie of God,* so will we speake of euery Citizen thereof, Glorious things are spoken of thee, O thou man of God. *Blessed are those people whose God is the Lord;* & are called to this happy fellowship, wherein they are made subiect vnto him who is King of Saints. Let vs be glad and reioyce in the Lord, let our hearts and our mouths be filled with his prayse: except

How glorious  
the priuiledges  
of a Christian  
are.

Psal. 87. 3.

Psal. 144. 15.

*Isai.1.9.*

*the Lord had reserved mercy for vs, wee should bee made like unto Sodome or Gomorrrha, but now the lots are fallen to vs in pleasant places, and we haue a fayre heritage. Bleſſed bee the God of our ſaluation from henceforth and for euer.*

*The Sons of God cannot but liue because they are the heires of God.*

*Gods goodnes is ſhewed to all his creatures, but his inheritance is referred to his Sonnes.*

*Gen.25.**Mat.5.45.*

*Psal.119.57  
Lam.3.24.*

*If wee bee Children. As for the Apostles order in theſe words, wee are to remember that the Apostle here iſſiſts in the confirmation of that part of his reaſon, that they who are the Sonnes of God ſhall liue. Now hee lets vs fee the neceſſitie thereoſ, the Sonnes of God are the Heyres of God, and the heritage whereunto they are borne is eternall life, therefore of neceſſitie they muſt liue.*

Wee haue here firſt to conſider that high preſeruent whereunto wee are caſled in Chriſt, not onely to bee the Sonnes of God, but declared alſo to be the Heyres of God. The heyre in a familie hath this prerogatiue, that albeit the hand of his Father bee not closed from giuing good things vnto others, yet the inheritance is referred for him. As *e-Abraham* gaue gifts to the Sonnes of *Keturah*, but kept his beſt things for *Isaac*, ſo the Lord our God ſhewes his great bountifulneſſe, in that hee makes his Sunne to ſhine, and his raine to fall downe vpon the viuift, no leſſe than the iuift, yet herein stands the comfort of his children, that hee refereſſes his beſt and moſt excellent things for them. Neyther is it his creatures that hee giues to them in a portion, hee giues himſelfe vnto them; as hee promiſed to *e-Abraham*, ſo hee perfromes it to all the ſeed of *e-Abraham*; I am thy exceding great reward: and therefore doe the godly ſo craue him, that without him nothing can content them, *O Lord thou art my portion* (ſaid *Danial*.) *My Soule ſaiſh to the Lord, thou art my portion* (ſaid *Ieremie*.) But as for them, who can content themſelues with the gifts of God, ſuppoſe they neuer inioy himſelfe, they declare they are but Seruants, who are not to bide in the house for euer, and not the Sonnes of God.

Againe,

Againe, wee haue to marke here, that albeit the Lord haue innumerable sonnes yet are they all his Heyres. No Monarch in the world can beautifie his children with this priuiledge, as to make them all his heyres, and not diminish his Empyres; but the Lord herein declares the riches of his glorious inheritance, that all his sonnes are his Heyres, and yet the inheritance injoyed of many is not the lesse. Neyther are wee to thinke this impossible, for seeing the Lord hath endued the Sunne in the firmament with this propertie, that albeit the light thereof be communicated vnto many, yet is it not the lesse in it selfe : *plurium oculos pascit, & tamen tanta est, quanta erat & illi pascuntur, & illa non minuitur :* it feedes the eyes of many, they are nourished, and it is not diminished : may wee not much more thinke that the heauenly light communicated to many, shall for all that not be impared ? In earthly inheritances it is so the moe be pertakers of them, the lesse they are, but it is not so in the heauenly, there needes no strife among the brethren for diuision of the inheritance, for the rich portion of one shall be no prejudice to another.

Neyther shall wee that are called to bee the sonnes of God in this last age of the world, suffer any prejudice that many hundred years before vs, some haue been entred heires of that kingdome, *God providing a better thing for vs, that they without vs should not bee perfected.* Adam the first that euer was made the sonne of God by creation, and afterward the first sonne of God also by regeneration, together with the rest of those faithfull Patriarches that followed him, hath in regard of yeares long before vs inherited the promises, yet shall it not prejudice them who in the last age of the world are called to the fellowship of the faith of Christ, yea, hee that shall bee the last borne sonne of God in the earth by regeneration, shall also bee pertaker of this priuiledge of the inheritance. And this should greatly encourage vs to serue our God, considering that how euer many

All the sons of God are his  
heyres and yet  
the inheritance  
is not dimi-  
nished.

*Aug. de verb  
dono. in Euan.  
Ioan. ser. 64.*

They who were  
born in the first  
age of the  
world shall not  
be perfected  
without vs.  
*Heb. 11. 40.*

of our brethren be entred before vs, whose example should confirme vs, yet the portion prepared for vs, shal not be the lesser.

In earthly inheritances the father dyes or the sonne inheritt, but here the sonne must dye, or else hee cannot inherit.

*Psal. 102.26*

*Psal. 17.15.*

*Theophilact.*

Christs two-fold right to the inheritance and how in the second on-  
ly we are annexed with him

There is also another difference: for in the earthly inheritances the father must first die, before the son come to the full possession thereof; but in the heauenly wee our selues must die, that wee may possesse the inheritance. For our father is the *auncient of dayes: the heauens are the workes of his bands, they shall perish, but hee doth remaine: they shall waxe old as doth a garment, but hee is the same, and his yeeres shall not fail.* Hee is the father of eternitie, in whom there cannot fall so much as a shadow of change, farre lesse is hee subiect to death: but as for vs, by suffering death we must enter into our kingdome; wee cannot see him so long as wee live, nor be satisfied with his image, till wee awake: therefore shalld the day of death be a ioyfull day vnto vs, because it is the day of our entrance to our inheritance. Vnnaturall worldlings reioyce at the death of their Parents, because by it they come to the heritage, they carry merriest harts within them, when they put on their blackest garments; but as for vs, wee should reioyce at the day of our owne death, it is not the day of our sorrow as naturall men accounts it, but the day of our delight, in the which we enter into the fruition of our heauenly inheritance.

Hee calles vs not only *the Heyres of God*, but annexed *Heyres with Iesus Christ*, that so he may shew, *Nos grandes futuros heredes*, that wee are to be great heires. The Lord Iesus hath a twofold right to his fathers inheritance: one by his eternall generation, and so hee is the heire of God, in a manner proper and peculiar to himselfe onely: the other hee hath by conquest, for by the merit of his death he hath conquered eternall life for all his brethren: and this right he communicates vnto vs, whereby we also become heires, annexed with him: in the first hee admits no companion, in the second, hee calles vs to be partakers with him.

And

And this serues vnto vs, not onely for a speciall comfort in the houre of tentation, and day of death, as wee marked before, but shold also prouoke vs to answeare the heauenly vocation by a holy disposition: seeing wee are the sonnes of God, shal we not resemble his image? seeing wee are called to be heires of an heauenly inheritance, shall we any more minde earthly things? Farre be it from vs, that wee shold be prophane like *Esau*, who sould his birth-right for a mease of pottage; or like *Demas* wee shold forsake the fellowship of our brethren, and imbrace this present world: but let vs rather with the holy Apostle, account all things to be but dounyng, in respect of the excellent knowledge and fellowship of our Lord Iesus. Seeing Christ must be our comfort in death, when all other comforts will forsake vs, let vs make him our ioy and pleasure in life, that so both in life and death he may be an aduantage vnto vs: for these things, for which miserable worldlings forsake their God, shall in the end forsake them. Let a couetous man see in the houre of his death, those treasures of Gold and siluer which hee sought in his life more than God, and they shall be no more pleasure to him, than was those thirty pieces of siluer to *Iudas*, which hee tooke in exchange of Iesus Christ. Present a spoonefull of Wine to the drunkard, whose bellie was his God in his life time, and hee shall not be able to receiue it. Let the harlot stand at that time in the sight of the whoremonger, shee may encrease his sorrow, and terrifie his conscience, but shall not render him comfort. Yet these are the strange Gods after which most part of the world goes a whooring: but let vs not cast in our portion among them; we are pertakers of the heauenly vocation, called to bee the sonnes and daughters of the living God; blessed shall we be if we walke worthie of our calling.

For we see here whervnto we are called, by adoption we are made the sons of God, and brethren of Christ: of rebels, we are made the seruants of God, yea more than that, the friends

How all these great mercies shold prouoke vs to walke worthy of our heauenly vocation.

Gen. 25.  
2 Tim. 4.  
Phil. 3.8.9.

B  
For Sathan's sily offers are not to be compared to these high mercies whereto God hath calleed vs in Christ

*Iob. 14. 15.**Heb. 2. 11.**Mat. 17. 5.**Iob. 20. 17.**Mat. 11. 30.*

friends of God, hence forth call I not you seruants but friends, yea more than friends, he hath made vs brethren, hee that sanctifieth, and they who are sanctified are all one, wherefore he is not ashamed to call them brethren : O wonderfull comfort ! the Father cryes from heauen, *this is my beloued Sonne in whom I am well pleased, heare him :* the Sonne againe speaking to vs on earth faith, *I goe vp to your Father, and my Father,* hee that is my Father is also your Father, therefore goe yee vnto him, and call vpon him as your Father. *O qualem ille dominus, qui omnes seruos suos facit amicos suos, & quod multo maius est fratres suos :* O what a sweet Lord is hee who makes all his seruants his friends, and which is much more his brethren. Surely the yoake of Christ is easie, and his burthen is light, we are called to be annexed pertakers with him of all the good that is in him. The Lord therefore more and more confirme vs, that despysing all the subtill offers of Sathan, whereby he would steale vs away from the loue of Christ, and delighting in that high dignitie, wherunto we are called, our harts may cleave to the Lord for euer, without seperation.

# THE RIGHT WAY TO Eternall Glory.

VVherein the counsaile of God con-  
cerning Mans saluation is so manifested, that the Chri-  
stian effectually called may heare himselfe after the

*Crosse ordayne to the Crowne, and read his owne  
Name written in the booke of Life.*

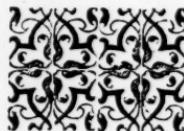
Being the second benefit wee haue by our  
Lord Iesus Christ.

*Come and see.*

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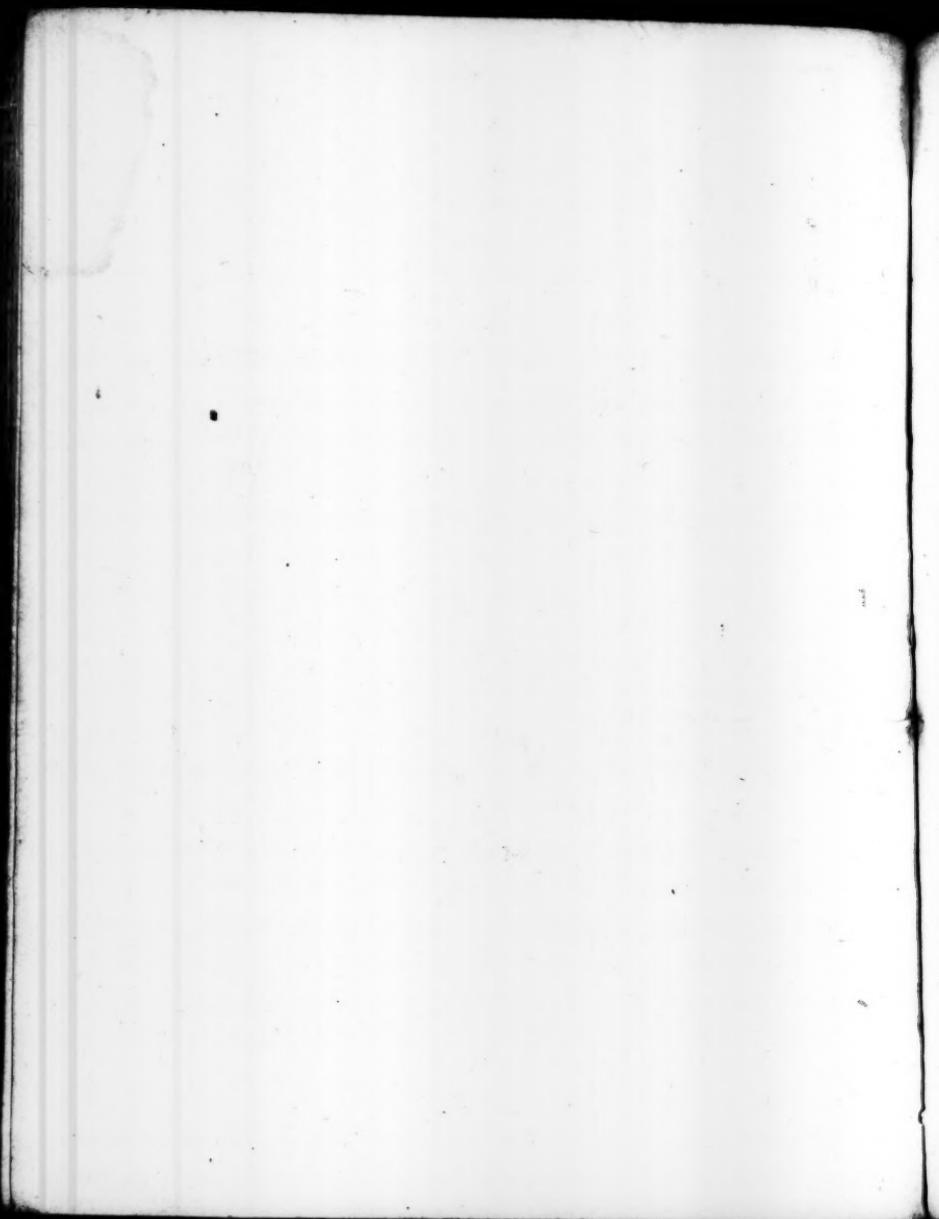
Written by Mr. William Cowper, Minister of  
Gods word at Perth.

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# TO THE MOST Gracious, Excellent, and mightie

Princesse Anne, Queene of great Britaine,  
France, and Ireland, &c.

**M**ADAME, As God in the first creation of one made two, so in the first institution of mariage did hee againe unite those same two into one, that the woman soyned in marriage with her husband, might not only reverence him, as the rocke from whence she was taken, but much more loue and honor him as her head, under whom she liues. If they had not agreed in one, to diuide themselves from God, no diuisiōn had ever fallen out among themselves. But that which God made very good, Satan working upon the mutabilitie of their will turned into exil; so that the woman instead of an helper, became a tempter of the man to sinne, and the man instead of a defensor, became a dilater of the woman to God for sinne. But the Lord Iesus, who came into the world, to destroy the workes of the Deuill, as hee hath reconciled man and woman with God, so hath hee reunited them among themselves, adding this to all the former bands of their union, that now they shoulde liue together as heires of the grace of life. In this most happy union of both your Maiesties with God, and among your selues, consists your mutuall strength and comfort,

## The Epistle Dedicatore.

the welfare of your Highnesse royll children, the terroure of your enimies, and common benefite of all your Maiesties well affected subiects. A good so much the more carefully to bee kept, because Sathan out of all doubt spitefully doth ensue it, as being the very fountaine, out of which doth flow that great and common good, both of your royll posteritie, and loyall people, the aspect of your Highnesse fauourable countenances looking in loue one of you to another, and both of your maiesties in consiult compasione to your people, sweeter than the influence of the undiuised Pleiades, bringing to Church and common wealth, under your happy raigne a flourishing spring of innumerable blessings. We doe therefore blesse the Lord who hath confirmed your royll hearts, and set it in the foremost of your godly cares, how to keep and increase this holy and happy band of loue which keepeth you both. For the continuance whereof, as after my weake measure, I stand vp a dayly supplicant unto the Lord, among others your Highnesse loyall subiects, so doe I humbly craue that your Highnesse impute it not to me for presumption, that I haue conioyned your maiesties in the participation of this small propine of the first fruits of my labors, whom I doe wif for euer to be conioyned in the communion of a good present, and to come: but that rather according to your Highnesse wonted fauour and clemencie toward me, your maiestie would graciously accept it, as a testimonie of my earnest and unfained affection toward your Highnesse name and honour in this life, and euerlasting welfare in the life to come.

Your Maiesties most humble Subiect and dayly Oratour

William Cowper,  
Minister at Perth.



# THE RIGHT WAY TO Eternall Glory.

THE SECOND PART OF THE CHAP-  
ter, contayning Comforts against the  
CROSSE.

*Verse 17. If so be wee suffer with him, that we may  
also be glorified with him.*

**H**E mortification of a Christian, whereunto the spirit of G O D so frequently exhorts vs, consists in these two, first in a subduing by a holy Discipline our inordinate lustes, which naturally rebell against the law of God: secondly, in a patient bearing of the Crosse of Iesus: In the first part of the Chapter, the Apostle hath exhorted vs vnto the one, and now in the second, by many arguments he strengthens vs against the other: vnlesse wee make some profit in the first point of mortification, it is certaine we shall never proceed to the second. For the life of one affection is far leſſe

Q than

The mortification of a Christian consists in two things.

He wil not quit  
his life that will  
not quit his af-  
fection for Jesus  
Christ.  
*Ezech. 22.14*

The connexion  
of these words  
with the former

than the life of the whole man, if for Christ's sake wee will not put out the life of one sinfull affection, what hope is there, that for his sake wee will lay downe our owne life? beside that, a dissolute life weakeneth the strength of the soule, and makes it feeble in the day of affliction, so that the heart cannot endure, nor the hands be strong in that day wherein the Lord shall have to doe with thee. It is a customeable policie of Sathan, first to corrupt men, and make them dissolute in prosperitie, that afterward hee may the more easily breake them by aduersitie. When *Justin Martyr* beheld the patient suffering of the Christians, notwithstanding that hee was not as yet conuerted himselfe, he gathered thereof, that they could not bee men giuen to pleasures, for it is most certaine that men ouer-ruled by their affections, are eyther in trou-blefeeble, and effeminate, or wickedly desperate, hauing in them no spirituall strength to sustaine it.

And to the connexion of these words with the former, the Apostle slides in here cunningly from the first part of his treatise into the second, and that by way of answering an obiection: for it might haue beene said vnto him, ye haue called vs the Sonnes of God, and the heires of God, but how can that bee, our present estate and condition being so hard, and our life so full of troubles? To this hee answeres, it is very true that I haue sayde yee are not onely the Sonnes of G O D, but the Heyres of God, but conditionally, that first yee suffer with Christ, before yee can come to the fruition of the inheritance with him; so that the same argument taken from our afflictions, which nature vseth to impugne our adoption, the Apostle vseth it to confirme vs so much the more in the certaintie thereof. The words are to bee read not *causaliter*, but *conditionaliter*, by way of annexed condition, not as if our present sufferings were meriting causes of our glorification, but as conditions which the members of Christ must accept, which are to be glorified with him, for we go by tribulations as by a strait and narrow way, vnto the toppe of the mountaine of God, wherein that treasure

treasure of eternall life, which is the lawfull conquest of Jesus Christ, but in regard of vs is the free gift of God, and shall be communicated vnto vs.

In this treatise of comfort against the Crosse, the Apostle deliuers vnto vs many arguments of Consolation, which we may reduce to these three. The first is taken from the end of our afflictions; *if we suffer with him we shall also be glorified with him*: and this hee continues and amplifies to the 26. verse. The second argument is taken from that present help which the spirit ministers vnto vs in all our afflictions; *likewise the spirit also helps our infirmities, &c.* verse 26. The third is, that our afflictions are meanes by which wee are brought to a conformitie with Christ, whereunto God in his eternall counsell hath predestinated vs, and so are not able to prejudget our saluation, but by the contrary must of necessitie worke for the furtherance, and aduancement thereof vnto vs; and this is set downe, verse 28. *Also we know that all things, &c.* and confirmed to the 31. verse.

It is not without caufe that the Apostle takes so great paines to confirme vs against affliction, because our nature abhorres nothing more then it. When Iesus went vp to the mountain to preach, al his disciples went with him, but when he went to mount Caluarie to suffer, they all fled from him; hee hath many Disciples to follow him by profession, but few to follow him by patient suffering. It was Sathanes voyce in Peter to our blessed Sauiour, when he made mention of his suffering, *Master pittie thy selfe*, and it is his daily voyce in our corrupt nature, so oft as wee are called to suffering, *O man pittie thy selfe*; but the answere giuen by the head, were also good to be giuen by the members, *goe behind me Sathan*: he knowes very well, partly by the quicknesse of his naturall wit, and partly by long experiance, being now very neere sixe thousand yeeres old, that man likes nothing worse than the Crosse. *Skin for skin, and all that a man hath (faith hee) will be give for his life, &c.* Hee hath told vs himselfe wherein his strength lyes, to wit, that by trouble hee

Q 2

preuailes

Three princi-pall arguments  
against the  
Crosse contayned  
in this  
treatise.

Our nature ab-horres afflic-tion.

Job.2.4.

preuailes most to make man impatient, and so drive him to blasphem God. And therefore most of all wee are to confirme our weakenesse against the crosse, since in it the enemie of our saluation placeth his principall strength. Let vs hearken to the Apostle, who as a minister of Iesus indeede, and a heauenly Phisition, sent to vs from the Lord our God, doth here temper the bitter waters of *Marah*, and make them sweet vnto all the Israell of God.

The first principal argument against the crosse is from the end of our afflictions.

*2.Tim.2.8.*

Bernard

Different courses of the Christian & worldling.

*Mat.10.38.*

The first argument of comfort is set downe in this latter end of the 17. Verse, and it is taken partly from the nature of our sufferings, they are sufferings with Christ, and partly from the end thereof, which is to raigne with Christ in glory. Here first we learne that suffering must goe before glory : *the husband-man must labour before hee receive the fruist, neither is hee that striueth for a maisterie crowned, except hee strive as hee ought.* The prince of salvation was consecrated by affliction, it behoued him first to suffer and then to enter into his kingdome. All that professe him are desirous with the sonnes of Zebedeus, to sit some at his right hand, and some at his left, but are not so content to drinke of his cuppe, and be baptised with his baptisme. *Volunt omnes te frui, at non ita & imitari, conregnare cupiunt, sed non compati,* they would all enjoy thee, knowing that pleasures for euermore are at thy right hand, but are not content to follow thee, they all desire to raigne with thee, but not so to suffer with thee : but this is a preposterous way, it is to diuide those things which the Lord here hath ioyned together, except first we suffer with him, we shall not hereafter raigne with him.

Secondly, let vs marke here the different courses of the Christian and worldling, the Christian by temporall trouble goes on to eternall glory, the worldling by temporall glory goes on to eternall shame. If yee goe to the Schoole of Iesus, the first A B C of religion taught you there, will bee this, *If any man will be my Disciple, let him denie himselfe take vp his Crosse and follow mee :* if yee goe to the Schoole

of Sathan, the first A B C of Atheisme taught there is this, *All the kingdome of the world will I give thee, if thou wilt fall downe and worship mee.* The Lord Iesus through light and momentane affections, leades his children to infinitie waight of glory; but Sathan through the present perishing pleasure of sinne, leades his miserable captives to euerlasting paine: therefore it is said of our Sauour of the one, blessed are ye that mourne for yee shall be comforted; and of the other, woe bee to yow that laugh now, for yee shall weake and weepe.

As there is no comparison betweene these two, so blessed shall wee be if wee make choise of the best. Moses esteemed the rebuke of Christ, greater riches than the treasures of Egypt; because he had respect to the recompence of reward: and shall not we reioyce in our present afflictions, considering they are the way vnto our glory? if wee sowe in teares, wee shall reap in ioy. The end of the godly is better than their beginning, for the light of the righteous increaseth more and more, like the Sunne vnto the noone day, they begin with teares, and they end with ioy: but the light of the wicked is like vnto the light of a candle, it shineth for a while, and incontinent ends in stinking smoake: as Belshazzars banquet was concluded with a cuppe of wrath, so all the pleasures of the wicked ends in paine. At that banquet in Cana, the Lord Iesus brought in the finest wine hindmost, but Sathan doth with his miserable banquetters, as the gouernours of that feast speakes, he presents his best first; and after when they haue well dronken, brings in that which is worse; in the entry he presents the deceitfull pleasures of sinne, but doolefull and lamentable is their end: for what better portion can he give vnto them, than is prepared for him selfe? he is referred to blacknesse of darknesse, tribulation, and anguish of Spirit, terroure and horrible wrath, shame and endlesse confusion is prepared for him, and all those who are portioners with him.

Q. 3

Thirdly,

Mat. 5.

Luke. 6.25.

The end of the Christian is better than his beginning, not so with the worldling.

That Gods  
deareſt ſeruants  
haue ben hard-  
ly entreated in  
this life yee  
may ſee in  
Patriarckes,

Prophets,  
and heretofore  
ſaints haue  
ſuffered in  
the world.

and in the  
martirdome of  
the Apostles.

Thirdly, wee marke here Gods wonderfull diſpensation in his working, in that he entreates thoſe men moſt hardly in this life, who are moſt deereſt beloved of him, even his ſonnes, and his excellent ones. If yee goe vp to Abel, yee ſhall ſee the firſt ſincere worſhipper of God mercileſly muſthered by his brother Cain : come downe to Abraham, na- med by the Apoſtle, Father of the faithfull, and yee ſhall ſee, albeit the Lord bleſſed him, yet hee wanted not ſome to curse him: Moſes albeit he was faithfull in all the house of God, &c receiued this praife, that ſuſh a Prophet roſe not before him, yet how often was his ſoule vexed with the vniuſt murmurings of his people againſt him? If yee looke to the Prophets, our Sauour ſets downe a compendious deſcription of their ſufferings, in that rebuke of the Lewes, whom of the Prophets haue not your fathers killed? and againe, when he caſteth Ieruſalem a citie which killeth the Prophets, and ſtoneth them who are ſent vnto her.

And as for the Apoſtles, like as they were the wiſneſſes of Christ by preaching, ſo alſo by ſuffering. It is recorded by many, that Peter was beheaded by Nero at Rome, and that his brother Andrew was crucified with his head downeward, by Aegeas in Patris, where he hung for the ſpace of three dayes, conuerting many to the faſhion of Iefus. Saint Luke teſtifies that James was beheaded by Herode, and John was banished by Domitian, into the ile Pathmos. Phillip borne in Bethſaida, is bound to the Crosse, and ſtoned to death in Hierapolis. Bartholomew among the Indians, hath his ſkinne pulled off, and so martired by Aſtigaeſ. Thomas after long preaching to the Medes, Perſians, and Bactrians, is at length thrust through with a ſpear, becauſe he refuſed to worship the Sunne, and ſo strengthned in the faſhion, dyed for the Lord Iefus, whose reſurrecſtion he could not beleue till he put his fingers into the holes of his ſide, which was pierc'd with the ſpear for him. Simon the Cananite was flaine vnder Traian, both becauſe hee was a Preacher of Iefus Christ, and accuſed to be one of the lineage of Dauid.

Matthias

*Mathias* that was chosen by lot in the roome of *Iudas*, is stoned to death by the Iewes. *Matthew* the Euangelist beheaded in Egypte, and *Marke* drawne through the streets of Alexandria, til he dyed. *Luke* was hanged on the branch of an Olie tree, and *Pauel* beheaded by *Nero*.

Of all these first we learnes that wee are not to take afflictions as testimonies of Gods anger against vs, seeing we see that by them, the Lord hath exercised his best beloved seruants ever from the beginning: wherefore shall wee think strange concerning the fiery tryall, if the Lord should send it among vs to prove vs, as if some strange thing were come vnto vs, seeing affliction now is *vita tria*, a trodden path by all the godly that haue gone before vs, and therefore let vs not refuse the chalenging of the Almighty.

Secondly, let vs not feare least by affliction the light of the Gospell shou'd be extinguished. It is not with the kingdome of Christ, as with other kingdomes, they are weakned and worne at the length by trouble, but it encreaseth and flourishest by it. Where other trees wither in Winter, the Palme continuallie greene; other bushes are burnt with fire, but the bush wherein *Iehonah* appears is not consumed thereby; other barks are ouerturned by the vehement invndation of waters, but the Arke of the Lord thereby is exalted. Neyther is the Lord a predigall waster of the liues of his Children, but a wise and prouident bestower of them, then onely when he sees that their death may be more profitable to his glory, their comfort, and edification of his Church, then their life can bee. Therefore said *Tertullian* that the bloud of the Martyrs was the seed of the Church, and after him *Cyprian* marked it, *quo plus sanguinis effusum est, eo magis fidelium effloruit multitudo*, that the more Christian bloud was shed, the more the multitude of beleeuers flourished: so that the Romane Empyre was not so much enlarged in the space of twe hundred and fortie yeares, by the violent shedding of the bloud of others, as was the Church of Christ by patient suffering the shedding of her

Sufferings are no testimonies of Gods anger.

1. Per. 4. 12.

Other kingdomes are weakned with trouble, but the kingdome of Christ encreaseth by it.

Cip. de duplis martyri.

owne bloud, that fruitful Vine which hath ſprung out from that bleſſed ſtock Ieſus Christ, the more it was cut by the bloody kniſe of cruell persecutors, the more hath it flouriſhed.

The wicked haue croſſes, but not Chrifit's Croſſe.

*Gen. 3. 19.  
Barn. apol ad  
Abbat Clun.*

The three perſons of the Tri-nitie are ſaid to ſuffer with the Godly.

*Acts 9. 4.  
1 Pet. 4. 14.*

*Cir. eatec. 16*

*Cip. lib. 2.  
epift. 6.*

Three things required to make our ſufferings ſufferings with Christ.

Againe, wee haue here this comfort, that the ſufferings of the godly are ſufferings with Christ. There is no man in the world, who wants his owne croſſe; even they who haue their fattest portions in earth haue it not without many ſourowes, by vertue of that curseſe, *in the sweat of thy brow ſhall thou eat bread, till thou returne to the earth:* and herein they are but miserable, *ut portantibus Crucem & non ſequentibus Christum*, woe is unto them, who beare the croſſe and follow not Christ; comfortleſſe, fruitleſſe and endleſſe will their ſufferings be. But as for the Godly, they are ſufferers with Christ, they ſuffer not alone; if Iofeph goe to the priſon, the Lord ſhall goe with him; if the three Children goe to the fire, the fourth like the ſonne of God ſhall goe with them. God the Father protesteth that in all the troubles of his Children hee was troubled, and that he hath ſuch a tender feeling of their afflictions, that hee who toucheth them, toucheth the apple of his eye: and the Lord Ieſus the ſonne of God, when his Saints at Damafcuſ were perſecuted, cryed from heaven to the perſector, *Saul, Saul, why perſecuteſt thou me?* And as concerning the holy Ghost, the Apostle teſtifieth, *Blessed are ye if ye be railed upon for the name of Ieſus, for the Spirit of God and of glory reſets on you: which on their part is enuyl ſpaken of, but on your part is glorified.* Thus wee ſee, *quam magnos habeamus conuictiones*, how great and ſtrong fellow-warriours wee haue to abyſſe the Lord being ſo preſent with vs, *non ut seruos ſuoſt spectet tantum, ſed ut ipſe luſtetur in nobis*, that hee doth not onely behold his ſeruants in their conflicts, but hee himſelfe alſo doth wrestle in them.

Where for our further comfort, if any man be deſirous to know, whether iſ his ſufferings be ſufferings with Christ, or not, let him conſider these three things: firſt, how Ieſus received

receiued the Crosse as a cuppe giuen to him out of his Fathers hand, neither looking to *Iudas* that betrayed him, nor to the lewes that pursued him. Secondly, hee received it not grudgingly nor impatiently, but with an humble submision of his will, to the will of his Father. Thirdly, hee suffered for this end, that he might abolish sinne, and destroy him who had the power of death. If these three concurre in thy sufferings, thou mayest be surē they are suffrings with Christ: first, if passing by the instrument of thy trouble, thou looke to the hand of God, tempering and giuing it vnto thee: secondly, if thou receive it with a humble submision of thy spirit to him who is the Father of Spirits: and thirdly, if it worke in thee a mortification of thy sinfull lusts and affections.

And of this we have to make our vse in all our afflictions inward, or outward: and first concerning inward afflictions, if at any time it please the Lord to exercise vs with fearefull agonies of Conscience, let vs looke vnto GOD, who killes and makes aliue, who castes downe and raises vp; let vs for a while beare his indignation, he abides but a moment in his anger: if we finde that by them wee are more humbled, wakened out of securitie, and stirred vp more fervently to pray, and that the life of sinne is weakened in vs, let vs be out of all doubt, that these inward troubles are sufferings with Christ; whose soule for our sianes was heauie vnto the death, and his body did sweat blood, through the vehement anguish of his spirit. And as for outward sufferings, they are either such as concernes our Name, our goods, or our persons. As for those which concerne our name: it is a singular pollicy of Sathan, to beare downe the children of God, in the estimation of others, *ut qui conscientie sua luce clarescent, alienis rumoribus sordidentur*, that they who are glorious in the light of their owne conscience, may be made filthie by the false reports of others, and so made vnprofitable to doe others the good that they would: but let vs in such tentations learne from *Daniel*, to looke vnto God,

Comfort a-  
gainst inward  
Afflictions.

Comfort a-  
gainst outward  
Afflictions  
which wee suf-  
fer either in  
*Ambrose.*

God, and not to *Shame*, vſing the vndeſcrued contumelies of men, as profitable meaneſ to worke in vs that inward humiliation, which our maniſtold ſinnes, though not againſt man, yet againſt God requireth of vs: ſo ſhall we ſuffer wiſh him, who being the innocent Lamb of God, ſuſtayned neuertheleſſe great contradiction of ſinners, reproched to be one poſſeſſed with a Diuell, notwithstanding that hee was the very ſonue of God, filled in his manhood with the holy Ghost.

Or in our goods.

*Iob. x. 21.*

Or in our persons.

*Heb. 12. 9.*

In trouble it is expedient to looke vnto the end thereof.

And as concerning the loſſe of worldly goods, who euer bee the iſtrument, learne thou to take it as a cup out of the hand of thy heauenly Father, after the example of *Job*, who paſſing by the Sabeans and the Caldeans, looked to the hand of God, *the Lord hath giuen, and the Lord hath taſken, (faith hee) blessed be the name of the Lord*. It is not for lacke of loue that the mother withdrawes from the Childe the vſe of the pappe, but that ſhee may acquaint him with ſtronger meat: and if the Lord take from vs theſe tranſitorie things, it is not because we are not beloved of him, but that we may ſet our harts vpon thoſe things which are more waightie and permanent; which if wee doe then are our ſufferings, ſufferings with him, who being rich became poore, that in all things we might be made rich in him.

And the ſame are we to doe in thoſe troublcs which we ſuſtayne in our bodyes: for if (as the Apoſtles ſayth) wee haue had fathers of our bodyes who haue correſted vs, and we haue giuen them reuerence, ſhould we not much rather be in ſubiection to the father of Spirits, that we might liue? and if we can yeld our bodyes to phiſitions to be cut or burnt at their pleaſure, how much more ſhould wee ſubmit them to the Lord in all humble contentment to be chaſtified, as he will? ſeeing hee protesteth himſelfe hee doth it not, but for our ſingular profit, *that wee might be pertakers of his holines.*

*We ſhall raigne with Christ.* Worldlings wretſles for their corruptible crowne, as vncertaine whether they ſhall obtaine it or no, but it is not ſo with the Christian, we runne not as vncertaine,

vncertaine, we are sure that if we suffer with Christ, we shall also raigne with him: though for the present no trouble bee sweet, yet is the end thereof most comfortable; and we are by the eyes of faith to looke vnto it, least our present manifold tentations drive vs vnto impatience, for as he that going through a strong running riuier is in danger to fall & drowne by reason of the dissinessesse of his braine, vnlesse he fixe his eyes vpon the bancke; so shall we be ready to faint in affliction, vnlesse we looke to the comfortable end thereof. If we shall looke to Lazarus vpon the dunghill, and Joseph in the prison, what can wee iudge them to be but miserable men? but if we consider their end, we shall see the one in Abrahams bosome, and the other raigning in great glory vnder Pharoah in Egyp; then shall wee say, *verely there is fruit for the righteous*, and we shall find it true, which here the Apostle saith, *that if we suffer with Christ, we shall also raigne with him.*

Verse 18. *For I count that the afflictions of this present time are not worthy of the glory to be revealed.*

**T**He Apostle here subioynes an amplification of his first argument: wee shall not onely (faith hee) raigne with Christ, but raigne in such a glory, as doth so farre surmount all our present sufferings, that if they be weighed together in a balance, the one shall bee found but light in regard of the other.

*For I count.* The word the Apostle useth here, imports thus much, after reasoning I conclude, or, after iust reckoning this is the summe which I collect and gather: here then are two circumstances which greatly amplifies his purposc, one that hee sets not downe this as an vncertaine opinion, but as a most sure conclusion gathered out of good reason. And againe that it is the conclusion of such a one, as by experience

Amplification  
of the first prin-  
cipal argument.

He that tasteth  
both of present  
sufferings and  
of glory to  
come, gives his  
judgement  
here of both.

experience knew both:what experience the Apostle had of our present suffering, hee telleth vs, 2. Cor. 11, what experience he had of the glory to be reuealed,he tels vs, 2. Cor. 12, so that his words wee are to consider this way, let other men count and reckon as they will, this is my reckoning, who haue proved them both, there is no comparison betweene them. What knowledge hee had of the weight of our present sufferings, he tels you by a three-fold vniuersalitie: first, that hee had suffered all kinde of crosses,hunger, thirst, cold, nakednesse, rods, stonings, imprisonnings: secondly, that he suffered in all places, in the sea,in the land, in the citie,in the wildernes, where euer he came to preach the Gospell, there was he persecuted, by some one sort of trouble or other: thirdly, that hee suffered of all sorts of persons, both of the Gentiles, and of his owne nation, both of open enimies, and of false brethren. Againe,as for his experience of the glory to be reuealed, hee tels you how hee was taken vp into Paradise, and there heard such words as cannot be reuealed. This conclusion therefore is the more to be esteemed of vs, because he who gives out this judgement of the excellency of the one above the other, is such a one, as had experiance of them both, hee made a journey on earth from Ierusalem to Illiricum, all which way preaching the Gospell, he suffered many afflictions; he made another journey from earth to heaven,whether in the body or out of the body hee could not tell, and there he saw that inutterable glory:and comparing with himselfe these two together, hee gives out this for a finall sentence, that all our present afflictions are but light,in respect of that infinite weight of glory to bee reuealed. As for worldlings wee are not to stand vpon their testimonie, for as hee cannot give out right sentence between two parties that heares not both their causes,so cannot the worldling who knows somthing both of the pleasures and sorrows of this life, but nothing of the ioyes which are to come, consider how farre the life to come is to be preferred before this:and therfore albeit in the

The one he tafsted in his iournie from Ierusalem to Illiricum, the other in his iourney from earth to heaven.

the conclusions of his heart hee giue out sentence in fauours of the life present, we are not to regard it, because he hath not heard nor confidered, that which tends to the commendation of the other.

Wee see then here, how that our strength in trouble is greatly encreased by the sight, at least by the certaintie, of that glory which will be the ende of our trouble: this sight made the Apostle count light of his present sufferings: let Stephen haue his eyes in prayer to see the Heauens opened, and Iesus standing at the right hand of God, and hee ihall not bee moued with the stones which the Iewes violently throw at him: let Moses see him who is inuisible, and hee shall not feare Pharaoh; let him see that recompense of reward, and he shal be better contented to suffer rebuke with the people of God, than to enjoy the treasures of Egypt: this is that which made the Martyres stand exulting and rejoycing, euen then when Infidels tormented their bodyes. If they had beene in the body, they had felt the paine, and it had disquieted them, *nunc vero non mirum si exules a corpore, dolores non sentiant corporis*, but now no meruaile that being out of the body, they felt not the dolors of the body: and where thinke yee was then the soule of the Martyr? certainlyne in a sure place, euen in *Petra*, in the rocke of invincible, in the bowels of Christ, *non sua sentit, dum Christi vulnera intuetur*, hee feeleth not his owne wounds, while as stedfastly hee fixeth his eyes vpon the wounds of Christ, neyther will hee be afraid for the losse of this life, who hath laid hold vpon eternall life, and is made sure of a better.

Let vs therefore pray vnto God diligently, that our eyes may be opened, to see the riches of that glorious inheritance, that as wee speake and heare of it, so in like manner wee may see and feele it, for the sight thereof makes all trouble easie, yea causeth the bitternes of death to passe away if: the world threaten vs with her terrors, let vs remember they are not comparable to Gods terrors; let vs not feare them who killeth the body and are able to do no more,

How the cer-  
taintie of the  
glory to come  
mittigates our  
present trouble.

Ber. in. Cant.  
ser. 61.

It should make  
vs despise both  
the threatenings  
& allurements  
of men.

Mat. 10. 28.

but let vs feare him, who is able to cast both soule and body into hell fire. Minatur homo carcerem, & Deus gehennam, for what comparison is here when a man threatens thee with prison, and God threatens thee with hell. And if a-gaine the world promise reward, and allure vs with her pleasures, let vs remember they are not comparable to Gods pleasures. In all such temptations wherein we shall be solici-ted to loose a good conscience, for the gaine or glory of the world, let vs answere our tempters, as those forty Martyres answered the Emperours deputie, who by promising many rewards would haue entisid them to make Apostatice from Iesus Christ, *putas no te tantum posse dare, quantum cripere contendis,* thinke yee (said they) that yee are able to giue vs so much, as yee would take from vs : *non accipimus honorem unde nobis nascetur ignominia,* we will none of that honour out of which ignomnie and shame shall arise vnto vs : a worthy answere indeede; for though we should gaine the whole world, and loose our owne soule, what recompence can that be vnto vs?

Men cannot  
giue vs so much  
as they would  
take from vs.

How afflictions  
are Gods wine-  
presse to the  
godly, to presse  
out and make  
manifest his  
grace in them.

But woe to the  
instruments of  
their troubles.

*Afflictions.* The Apostle commonly by two names ex-  
presseth our troubles : sometime hee calls them *Ἀλτωσίας*, and sometime *τα. Ἐπιμέτα,* the first name they receive, in regard of the malice of our persecuters who presse vs, and are vnto the Godly the wine-presse of God, to presse out that sap and iuce of grace which is in them, which how euer they doe for the worst, the Lord turnes it vnto the best, making thereby, that grace which lurked in them before, manifest vnto others, like vnto the good wine berryes of God, the more they are pressed, the more the liquor of grace distilleth from them, and the sweeter fragrant of life, to the edification and strengthening of all their brethren. But let their persecuters know, that how euer this trial of the faith of the godly, shall bee found vnto their honour and prayse, at the appearing of the Lord Iesus, the fruite which they shall reape of their labour, is told them by the Apostle, it is a righteous thing with God to render vengeance

to

to them who troubles you, for every cuppe of trouble which the wicked fill vnto vs, they fill with their owne hands another cuppe of wrath vnto themselues, which how euer for a while they set by them, yet as the Lord liueth they shall bee compelled in the end to drinke them out: thus wee see why our troubles commonly are called pressings. The other name is sufferings, and so they are called in respect of the Godly, who beare them like the Lambs of Iesus patiently, and meekely, without grudging, or murmuring.

Where we are still to be admonished that the sufferings which end in glory, are those that are sufferings with Christ, many are ambitious of suffering, and takes vp the crosse before they be called vnto it, like those *Circumcelliones* in the dayes of *Cyprian*, but certainely glory growes not out of every suffering, wee must not suffer as contentious men, or vaine glorious: that God will blesse an humble flying in trouble, rather than a presumptuous standing, wee may see in *Peter*, if wee compare him with the rest of the Disciples; for hee fell more fearefully than the other. It is neyther for vs to decline the Crosse of our Maister, for so wee shall bee found not to bee his Discipless; neyther yet in the heate, and pride of flesh vndertake to beare it, least wee be found presumptuous, and God punish vs. It is properly marked by *Cyprian*, that the first Martyres slaine for Christ were Infants, teaching all that are to come after, what manner of men the Martyres of Iesus should bee, namely, such as in regard of the cause for which they suffer are innocents, and in regard of their affection, are meeke and simple.

Of this present time. In the originall it is, of the time which is now. Hereby the Apostle will teach vs that our afflictions are but short and endures but a while, *the rodde of the wicked shall not lye for ever upon the backe of the righteous*: the time of our trouble in holy Scripture is called sometime a day of tryall, and sometimes an houre of tentation. As our Sauiour said to the three Disciples, *Can yee not watch with mee one houre?* so may hee say to vs all, as oft as wee faint

Every suffering  
readers not  
glory.

The time of  
our trouble  
short, called an  
houre or a day.  
*Psal. 125.*

*Mat. 26. 40.*

faint vnder trouble, Can ye not suffer with me one houre? It was the comfort that *Athanasius* gaue to the Church in his time, that *Iulian* should be but *Nubeculo cito transiura*, a stormy little cloud, that vwould quickly passe by; and it is certainlye true both of our troubles, and of all the instruments thereof, let vs waite a while on our God with patience, and vve shall see them no more,

How our life is  
but the life of  
a moment.

This shortnesse of our afflictions depends vpon the breuitie and vanitie of our life, which in the estimation of Gods spirit is so short and vaine a thing, that he vouchsafes not the name of life vpon it, without some restriction. Indeed it bewitcheth vs so, that in our false imagination wee conceit there is more soliditie and continuance in one yeere that is before vs, then in tenne that are past by vs; the time which is past is gone away like a thought, and that which is to come we thinke it longer, then indeede by experiance wee shall finde it. But the spirit of God, who best knowes it, giues vnto it the name of life as I said with a restriction, hee calleth it a momentarie life, it is but a moment wherein we liue, if we judge aright we haue no more: for as for the moments which are past, they are dead to thee, and thou to them, and as for the moments which are to come, they are vncertaine, and thou canst not be said to liue in them; so that no more is left to thee wherin thou canst truely say I liue, but a moment, and this also must shortly goe away and give place to another, that so by succeſſion of moments one vnto another, thy ſilly life may be prorogued for a while.

Sacred similitudes, by which  
the holy Ghost  
shadowes the  
vanitie of our  
present life.

*Job. 7.6.*

*Job. 9.*

But this ſhall yet better appeare, if wee consider those similitudes by which the ſpirit of God describes the vanitie of this our mortall life. Patient *Job* compares the life of man vnto the weauers shuttle, which ſcarce is in at the one end of the webbe, when it is out at the other, and hee that lookeſ vnto it, can hardly perceiue it. He compares it alſo to the winde, that quickly flyeth by vs; and to the cloud, which ſpeedely vaniſhes; to a Poſt that runnes diligenty and reſts not till he come to his end; to an hungry Eagle in the

the aire, who seeing her pray a farre off flyeth speedely vpon it; to a flower that flourishes at once, but withers incontinent; and last of all to a shipp sayling in the sea before the winde, which for the present is seene, but within short space appears no more, yea doth not leauue behinde her any footstep or token that any such thing was there; and as it is with them who faile in her, that how euer they change their action, yet goe they on in their course toward their wished hauen: so is it with vs, doe what wee will, whether wee eate, or wee sleepe, wee are hasting alway toward our ends. The Psalmist againe compares our life to a spanne or hand breadth: to the grasse which groweth vp in the morning, and is cut downe in the euening: to a sleepe which slippes away before wee can know what were doing in it: to a dreame, which of all things is most fickle and vaine: to a thought, which is not well begunne, when it is ended: and last of all to a declyning shadow, as is the shadow of the Sunne in the setting, which a man shall see on the toppe of a mountaine lesse and lesse, vanishing till it be no more. The Apostle S. Paul compares our life to a race, and S. James compares it to a smoke or vapour.

Thus we see how little the spirit of God esteemes of that, whereof all the sonnes of Adam accounts so much. Our sinne hath shortened our dayes, and made them miserables; the pleasures of this life are worme-eaten, and the glory of flesh is but like the gourd of Jonas, which the one day growes vp, and the next day is consumed by the wormes. If Salomon who proued all the pleasures this life could yeeld, after tryall of them, cryed out all is vanitiē; if Job when his wealth had worne from him, looking to his forepast dayes was compelled to conclude, *I haue had for inheritance the months of vanitiē*: what, shall wee looke to finde more comfort in this wretched life, than those men of God before vs haue found? let vs not thinke it, if wee seeke our comfort in her perishing gaine or glory, we shall lament at the last; we haue fished all night, and haue taken nothing; wee haue

R

wearied

Job. 14.

Psal. 90.

The pleasures  
of this life are  
worme-eaten.

Job. 14.5.

He hath fewest  
yeeres who  
hath liued most  
yeeres.

*The word ex-  
poned.*

Only the per-  
sonall workes  
of Christ are  
meritorious.

wearied our selues, and it doth not profit vs.

O what a silly life is this ! *qua vivendo decrevit*, which in liuing weareth away, and that which is worse, not onely so-dainly goeth away, but also *transcundo nos terit*, wearies vs in the going by, and makes vs euer the longer the lesse : the more of her dayes this miserable life hath lent thee, the fewer thou hast. Worldlings accounts them who are aged men of most yeeres, but that they count wrong shall be made cleare by this similitude : I admit, that one who had in his purse tenne thousand pounds, hath wasted all to one, will any man speaking of him call him for that a man of great riches ? the most they can say, if they speake in truth, is that once hee was wealthie, but now is become poore. It might haue beeene said of him who now is aged, when hee came first into the world, that he vvas a man of many yeeres, for then he had fiftie, sixtie or seauenty yeeres, as it pleased God to number them to thee, before to be spent, but now the more of these yeeres thou hast receiuied, the fewer thou hast remayning vnto thee, so deceiuable a thing is this life, that when she giues vs most, shee leaues vs least, *Non enim accedunt nobis anni, sed discedunt*, for yeeres doe not so come to vs that they bide with vs, but that they goe from vs.

*Are not worthy.* The word is vised to express things which being waighed in a ballance are found equal, and so his meaning is, that our present sufferings are not of equal weight vwith that glory. We vwill not here stand out of this place to dispute against the doctrine of merits, vwhich might be destroyed by an argument *a consequenti*, onely vve vwill answere that sophistical reason, vwhich the Iesuits in their marginall notes on this place, vse to stablish it : the workes of Christ cannot be denied to be meritorious, for the works of men are the vworke of Christ, being done in them by the spirit of Christ, therefore are they meritorious. That the vworke of Christ are meritorious vve deny not, vnderstanding thereby his personall works, that is, those which as Mediator he did in his owne person, in his owne blessed body,

body, while he was vpon earth : hee bare the punishment of our sinnes, by the once offering vp of his blessed body vpon the Crosse, he made an attonement for vs, and satisfied his fathers justice, *by himselfe bee hath made the purgation of our sinnes*, and so in his owne body hath finisched and perfected that action of meriting; there needes no more to be done, neither by himselfe in his owne body, nor by himselfe in the bodyes of his children, for meriting grace and life to them who are his, then that vwhich he hath done already in his owne blessed body.

As for the wvorkes therefore vwhich by his holy spirit he wvorkes in good men, hee doth them not as supplements to his most perfect personall merits, for so his personall merits should be found vnsufficient, which vvere blasphemie to think: but hee wvorkes them in the godly as effects of his vertue, whereby he communicates to them those benefits, vwhich once in his owne person he hath perfectly merited, to wit, righteousness, and life, and that for the beginning and finishing of their conformatie with him.

Secondly, those wvorkes vwhich Christ by his Spirit evvorkes in vs, are in such sort wrought by him, that they are not vvrrought vwithout vs, and therefore cannot be perfectly holy, and consequently meritorious. As the fountaine is so must the water of the spring bee: as vve our selues are so must our wvorkes be: vve our selues in a great part are vncleane, & vnoregenerate, what wvorke then perfectly cleane and holy can be done by vs?

But leauing them and their error, let vs marke here for our instruction, that the inequalitie betweene our present sufferings and that glory, consists in these two, the one are light and momentane, the other of an infinite weight, and eternall: and as our sufferings for these respects are not worthy of the glory to be revealed, so are not the present perishing pleasures of sinne, of any worth to bee compared with that infinit weight of eternall vvrath vwhich is due to them. As the seauen yeeres of Famine in Aegipt did eate vp the

Works of  
grace in rege-  
nerate men are  
not supplemēts  
of Christs per-  
sonall merit.

They are not  
pure & perfect.

Our present  
vaine and sinful  
pleasures requi-  
red with an in-  
finite weight  
of wrath.

former seauen yeeres of plenty, so shall the endlesse sorowes of the wicked, make all their former pleasures to be forgotten: the dayes shall come vpon them, in the vwhich they shall say, *I haue no pleasure in them.* Oh that men could consider this double losse they incurre by continuing in their sinnes; *Esaï* sold his birth-right for a meafe of pottage; and *Adam* lost paradise for an apple; and thou more to be lamented, that becomes not wise by their example, looses like a foole that glory to be reuealed, for a floure: for what better are the best things of the world, than the floure of the Rose, vwhich wanteth not the owne thornes, and vermine; being plucked in the garden it vwithers in thy hand before thou canst bring it home to thy house; and yet for the like of these thou doest forgoe those things which are aboue, and more then that redeemes those shadowes, by bringing vpon thy selfe that infinit weight of wrath, vwhich is to be reuealed vpon all the children of disobedience.

*Of the glory.* The end of our preseant sufferings here vve see it is glory. *Yee shall weepe and lament* (faith our Sauiour) *and the world shall reioyce, yee shall sorrow, but your sorrow shall be turned into ioy.* Sometime God giues his children notable comfort before trouble, as *Elias* receiuied a double portion before his forty dayes fasting; *Peter, James and John* saw the glory of Christ transfigured on Mount Tabor, before they saw his fearefull and bloody sweat in the garden; it pleased the Lord by the sight of the one to confirme them, that the sight of the other should not confound them. Sometime againe the Lord in the middest of trouble gives his children such comfort, as deuoures all their present sorowes; to *Peter* in the prison there appeared an Angell, and a light shining round about him; and *Jacob* banished from his fathers house, sees a more comfortable vision at Bethel, than any that euer he had seene at home: but albeit the Lord deales not alway wth al his children, as he did with these, yet are they all sure of this comfort, glory shall be the end of their sufferings.

*John. 16. 20.*

Comfort comes sometime before trouble, sometime in trouble, but alway after trouble, to the godly.

To be reuealed. The Apostle calleth it a glory to be reuealed, hee telleth vs in another place, that it is prepared already, yea, it was prepared before the foundation of the world, but it is not yet reuealed : *beatitudo illa comparari hic potest, possideri non potest*, that felicitie may bee obtained here, but cannot be possessed here. *Ne itaq; quartus in via, quod tibi sernatur in patria*, seeke not therefore that in the way, which is kept for thee, till thou come to thy country : let vs possesse our Soules in patience, waiting for that, which in this life is neyther reuealed, nor can be possessed. Moses besought the Lord to shew him his glory, and he received this answere, No man can see it and live : and when that glory filled the Tabernacle, it is said, that Moses could not enter into it. Seeing it is so that our wretched nature can not abide that glory, and we cannot liue and see the Lord, let vs prepare our selues with ioy and contentment to dye, that wee may see him.

And in the meane time, by that glory which God hath reuealed in his works, let vs judge of that which is not reuealed; if these workes of God which wee see, bee so beautifull, what shall we thinke of those wee see not ? out of all doubt, among all the workes of God, those which are inuisible, are most excellent, as the body of man is a beautifull workmanship, but not comparable to the soule. This glory I account it the highest degree of eternall life : the first is, Righteousnesse; the second, Peace; the third, Ioy; the fourth is Glory : Righteousnesse breeds Peace, and Peace breeds Ioy, and our Ioy shall be crowned with glory : if the doing of the workes of righteousness bring such comfort to the minde, as the Godly finde in experience, how shall our comfort abound when we receiue the reward of righteousness, which is Glory ? *Si sic bonus es querentibus te, qualis es affluentibus?* if thou Lord be so good to them who seeke thee, what shalt thou bee to them who finde thee ? wee may be assured that these first frutes of the Spirit, and the earnest of our heauenly inheritance, wherin now stands our greatest

Our glory is  
prepared but  
not reuealed.

*Aug. de San-*  
*ctis. ser. 46.*

*Exod. 33. 18*

*Exod. 40. 34.*

Yet by the glo-  
ry reuealed we  
may judge of  
that glory  
which is not  
reuealed.

*Aug. de temp.*  
*ser. 99.*

*Ber. in Cant.*  
*Ser. 47.*  
God is good to  
them who seeke  
him, much  
more vnto the  
who finde him.

*Aug.de temp.  
ser.49.*

We shall see  
much more in  
heaué, than we  
can heare of it.

*Basil hexam.*

Meditation of  
the Glory to  
come recom-  
mended to vs.

*Aug.de verb.  
dom.ser.64.*

comfort, shall appeare as nothing, vwhen that masse of glory shall bee broken vp, and communicated vnto vs. As the light of the Sunne, vwhen it ariseth, obscures the light of the Moone and Starres : so that glory vwhen it shall be reuealed, shall obscure those our ioyes, which now vve esteeme to be greatest : *Adeo enim pulchra est facies illa, ut illa visa nihil aliud possit deletere*, for so pleasant is that face of God, that they who once see it, can be delighted with no other thing. The Queene of the South heard very much of *Salomon's* vvisedome, and of the glory of his Kingdome, but as she confesseth her selfe, the halfe of his glory was not tolde her, and so shal we one day not onely say vwith the Psalmist, *As wee haue heard, so haue wee seene in the Citie of our God*, but shall be compelled to acknowledge that the glory prepared for vs, by innumerable degrees excels all that euer vve heard of it, *Semper enim maiora tribuit Deus, quam promisit*, for the Lord our God giues alwayes greater things than he promiseth.

And yet albeit vve cannot speake of it as vve should, let vs meditate vpon it as vvee may, vvhile the Apostle is silent, vwho can speake ? vwhen he was rauished to the third heauens, hee heard such words as hee could not vtter : and againe, the eye neuer saw, the eare neuer heard those things vwhich God hath prepared for them vwho loue him: *facilius insuenimus quid ibi non sit, quam quid sit*, it is more easie to tell vwhat that life is not, than to tell what it is : yet certainly the Lord vwould never vse it as an argument to comfort vs in trouble, were it not that it is his will that vve exercise our mindes in the consideration thereof. When the Lord firsst promised to giue *Abraham* the Land of Canaan for inheritance, he commauded him to rise, and vvalke through the land to view the length and the breadth thereof, albeit hee was not to put him in a present possession thereof, yet the Lord vwill haue him to view it, that the sight of that vwhich God had promised, might sustayne and comfort him, till the day of possession came : so wee, though vvee bee not presently

presently to be entered into possession of our heauenly Canaan, yet seeing the Lord hath so commanded vs, let vs now and then goe vp with *Moses* to the toppe of *Pisgah*, and view it; that is, let vs seperate our soules from the earth, and ascend by prayer and spirituall meditation, and delight our selues with some sight of that land, as it shall please the Lord to giue it vnto vs.

There are foure principall names by which the holy Spirit in scripture expresses that felicitie of the Saints of God in heauen: first, it is called a life, and such a life, as is eternall: secondly, it is called a glory, and such a glory as is a crowne of glory, and that of infinite weight: thirdly, it is called a kingdome, and such a kingdome as cannot be shakken: fourthly, it is called an inheritance, and such an inheritance, as is immortall, vndefiled, and that fades not away. Tell O man what is it thine heart would haue? Is there any thing thou louest better than life? is there any better life, then a life of glory? is there any greater glory, than a kingdome of glory? is there any surer kingdome than that which is thine by the right of an immortall and permanent inheritance? and yet these are the excellent things prouided and reserved for them who patiently suffer with the Lord Iesus Christ.

But to insist in the words here vsed by the Apostle, let vs consider in them these foure things. First, the excellency of it in the word, *glory*. Secondly, the eternitie of it, which is to be collected of the secret opposition made betweene it and our present sufferings which are now. Thirdly, the manifestation of it, in this that he sayth, it is yet to be reuelled. Fourthly, the veritie and soliditie of it, in that he saith, it is to be reuealed in vs.

First then the excellency of that life is to be considered, in the word *glory*. There shall be there no base nor contemptible thing, all shall be glorious that is there, and our estate then shall be an estate of glory. Now we see the Lord but through a vaile and in a mirrour, but then we shall see

Our estate in  
heauen expres-  
sed vnder foure  
most comfor-  
table names.

*Heb. 12. 28.*



Foure things  
marked here  
concerning the  
life to come.

The excellen-  
cie of it.

the Lord face to face, and shall in such sort behold his glory, that wee shall be transformed into it. This change as witnesseth the Apostle, is begun by that sight of God which we haue in the Gospell, for *even now we beheld as in a mirrour the glory of the Lord with open face, and are changed from glory to glory by the same image, by the spirit of the Lord,* but in heaven this change shall be perfected, and wee shall be fully transformed into his holy similitude, so that nothing shall be left in vs, but that which is his owne workmanship. O how hath the Lord magnified his mercy towards vs ! hee hath raised our honour from the dust, and deliuered our soules from the lower hell, and hath made vs to sit with himselfe in the highest places, where wee shall be filled with the joyes which are at his right hand; we shall drinke of the riuers of his pleasures; in his light we shall see light, and be transchanged by the light of his countenance.

*Moses* was fortie dayes with God vpon Mount Sinai, and his face shined so brightly, that when hee came downe the people of Israell might not behold him; if fortie dayes remayning with God did so transchange him, how shall we be changed, who shall for euer abide with him, & never any more come downe from him ? Our Sauiour Christ saith, that *the face of the iust shall shine in that day, like the Sunne in the firmament.* O what glory shall be among them all, when the glory of one shall be like the brightnesse of the Sunne ? *et qualis tunc erit splendor animarum, quando solis habebit claritatem lux corporum?* and when the light of their body shall be like vnto the light of the Sunne, how great thinke ye shall be the shining light of the soule ? Those three disciples that were with our Lord vpon Mount Tabor, were so filled with ioy, at the little glance of his glory which they saw, that they wished they might bide there for euer; how then shall we be rauished, when we shall see that full mani-festation of his glory ? we shall never desire to remoue out of that mountaine of God : another hart shall be giuen vs, and we shall become other men then we are : so that as a little

Fortie dayes  
company with  
God changed  
the face of  
Moses, how  
much more, &c

*Aug. ad frat.  
in Erem.*

If our bodyes  
shall shine as  
the Sunne,  
what shall our  
soules be ?

little drop of water powred into a great vessell full of wine, looseth both the taste and colour of water, and becomes wine, or as iron put into the fire takes on after a sort, the nature of fire, and as the ayre illuminated with the bright shining Sunne, seemes not so much to be illuminated, as to be light it selfe: so our soules and bodyes, when the glory of God shal shine vpon them, shall be so wonderfully trans-changed; that after a sort, wee shall become pertakers of the diuine nature.

Beside this the excellencie of that glory shall yet better appeare, if we consider the companions with whom we shal be glorified: there is the *congregation of the first borne*, all of them are men of excellent strength, and dignitie, not of base lignage, but noble indeede; for by their second birth they are the Sonnes of God, and brethren of the Lord Iesus. The Citizens of Tyrus are described by *Esaie* to have been companions to Princes; but in that heauenly Ierusalem, every Citizen is a crowned King, and none but Kings are free-men of that citie, knit among themselues by the band of one Spirit, into so holy a communion, that euery one of them accounts the ioy, and glory of his brethren, an increase of his owne ioy. It is not there as here vpon earth ,where the ioy of one is the cause of sorrow to another: the light of the Sun darkneth the Moone, and the light of the Moone obscureth the light of the Stars; if the one halfe of the earth be illuminated, the other is left in darknesse : but there the light of one augments the light of another, the glory of one shall be the glory of all, euery one of them reioycing, not onely because the lightsome countenance of God shines vp-on themselues, but also because they see their brethren admitted to the fruition of that same glory.

But among all those, with vvhom wee shall be glorified, there is one companion of our glory, who aboue all the rest shall breed vs exceeding delectation, Iesus Christ the man: O with what boldnesse and spirituall reioycing, shall wee stand in among the holy Angels, when wee shall see

All the compa-  
nions in that  
glory, are first  
borne, all nobly  
lignaged, and  
dignitie.

The glory of  
one of them  
augments the  
Glory of an-  
other.

Specially the  
sight of Iesus  
Lord of that fa-  
milie shall en-  
crease our ioy.

the Lord of the house, the Prince of glory clothed with our nature? Now we are sure that our Redeemer lieth, and we shall at the last day see him in our flesh, wee our selues shall see him, our eyes shall behold him, and none other for vs; and herein is our comfort, that albeit as yet wee haue not seene him, wee loue him, and reioyce in him with ioy vn-speakable, and glorious.

Whether wee  
shall know one  
another in hea-  
uen or not.

And of this ariseth vnto vs some resolution of that doubt which commonly is moued, whether one of vs shall know another in heauen or no? shall wee know the Patriarches, the Prophets, the Apostles? it is true that these naturall delights which now wee haue one of vs in another shall vanith: (yet as I haue said) the ioy that shall arise vnto vs of the glorification of others, leadeth vs to thinke that we shall know them. *Peter, Iames, and John*, did they not know *Moses* and *Elias* talking with the Lord Iesus, albeit they had neuer seene them before? and did not *Adam* so soone as hee wakened out of his sleepe, know *Enah* that shee was bone of his bone, and flesh of his flesh, albeit hee had neuer seene her before? and shall we think that the second *Adam* restoreth lesse knowledge to his redeemed, than they lost in the first *Adam*?

The considera-  
tion of the  
place shewes  
the greatness  
of that glory.

Last of all, the consideration of the place wherein wee shall be glorified, will leade vs to consider the excellency of that glory. As for the place, our Sauour sometime calleth it Paradise, there being no meeter place in the earth to shadow it, then was that Garden of Eden, the habitation of man in the state of innocency: sometime he calleth it his fathers house, wherein are many mansions: sometime the euerlasting habitations. The Apostle calleth it the third heauens, a house not made with hands, but eternall in the heauens. Wee see in this composition of the world, that finest things are situate in highest places; the earth as grossest is put in the lowest roome, the water aboue the earth, the ayre aboue the water, the fire aboue the ayre, the spheres of heauen, purer then any of them, aboue the rest; but the place

place of our glory is aboue them all, in the heauen of heauens, which doth not onely note the excellent puritie thereof, but shewes also what excellent puritie is required in all them who are to inhabite it.

There are three places (saith one) wherein the sonnes of God at three sundry times makes residence, according to Gods good pleasure. The first is in our mothers wombe: the second is this Earth: the third is that pallace of glory which is aboue: from the first the Lord hath brought vs to the second, and from the second wee rest in hope that the Lord in his owne good time will bring vs to the third. If wee compare these three together in time, in bounds, and in beautie, we shall finde the second doth not so farre excell the first, as the third excels the second. The ordinary time of our remayning in our mothers wombe is nine months, the time of our sojourning in our second house is farre longer, threescore and tenne times twelue months, but in our third house neither dayes, months, nor yeeres shall be reckoned vnto vs, for it is the place of our euerlasting habitation.

If againe we compare them in bounds and largenesse of place, wee shall finde, that as the belly of a woman is but of narrow bounds, in regard of this ample vniverse, so this is nothing in comparison of that high pallace, wherein are innumerable mansions, prepared for many thousands of elect men and Angels. For if one starre be more than the whole earth, what is the firmament which contaynes so many starres? and if the firmament be so large, what shall we thinke of the heauen of heauens, which hath no limites, within which it is bounded?

And last, if wee compare them in beautie and pleasure, O then what a difference shall arise! when thou wast in thy mothers belly, though thy body was endued with those same organes of sensess, yet what sawest thou, or hearest thou there? every sense wanting the owne naturall obiect could breed thee no delight: but this thy second house, thou seest

Three places  
of our resi-  
dence: the  
first is our mo-  
thers wombe,  
the second is  
the earth, the  
third is the  
heauens.

Compared to-  
gether in time.

Compared in  
bounds.

Compared in  
beautie and  
pleasure.

The feeling of our secōd house  
is but the pauement of our  
third house.

*Luk. i. 14.*

*John i. 36.*

Ahasuerus  
banquet not  
comparable to  
our marriage  
banquet.

seest it replenished with varietie of all necessary and pleasant things, no sensewanting innumerable obiects, that may delight thee; and yet all the beautie and pleasure of this earth is as farre inferiour to that which is aboue, as it is superiour to that which the infant had in the mothers belly. The firmament which is the feeling of our secōd house, beautified with the Sunne, Moone, and Starres, set in it by the hand of God, and shining more gloriously, than all the pretios stones in the world, shall be no other thing, but the neather side of the pauement of our Pallace. *John* the Baptist sprung for ioy in the bellie of his mother *Elizabeth*, when the Lord Iesus came into the house, in the wombe of his mother *Mary*, but afterward when hee saw the Lord Iesus more clearly face to face, and pointed him out with the finger, *behold the Lambe of God*; when he stood by him, as a friend, and heard the voyce of the Bridegrome, he reioyced in another manner: so in very truth all the reioycing that wee haue in the house of our pilgrimage, is but like the springing of *John* Baptist in his mothers wombe, in comparison of those infinite ioyes wherewith wee shall be replenished, when wee shall meete with our bridegroome in our Fathers house, wherein we shall see him face to face and abide with him for euer.

It is written of *Ahasuerus* that he made a great banquet to his Princes and Nobles, vvhich lasted for the space of an hundred and fourescore dayes, and when he had done with that, hee made another banquet to his Commons, for the space of seauen dayes; the place vvas the outmost court of the kings Pallace; the Tapestry was of all sorts of colours, white, greene, and blew, fastned with cords of fine linnen and purple, through rings and pillars of siluer, and marble; the beds were of gold and siluer, the pauement of porphire, marble, alabaster, and blew colour, the vessels wherein they dranke were all of Gold; all this hee did, that hee might shew the glory of his kingdome, and the honor of his maiestie. If a worm of the earth hath done so much for declaring his

his begged glory, as rauished men into admiration thereof, how I pray you shall the Lord our God the great King declare his glory ? when hee shall make his banquet, couer his Table, and gather his Princes, that is, his Sonnes, therunto, not for a few dayes but for euer; not in the outmost Court, but in the inner Court of his Pallace ? Surely no tongue can expresse it : for seeing hee hath decked this world wherein wee sojourne, and which I haue called the outmost Court of his Pallace, in so rich and glorious manner, that he hath ordayned lights both by day and night to thine in it, and hath prepared a store-house of Fowles in the ayre, another of Beastes in the earth, and the third of Fishes in the Sea, for our necessitie; beside innumerable pleasures for delectation; what glory, and varietie of pleasures may wee looke for, when hee shall separate vs fully from the children of wrath, and assemble vs all into the inner Court of his owne Pallace, into the chamber of his presence ? wee may well thinke with the Apostle, that the heart of man is not able to vnderstand those things, which God hath prepared for vs; and therefore will rest with David, *Blessed is the man whom thou chusest, and causest to come unto thee, he shall dwell in thy Courts, and be satisfied with the pleasures of thine house.*

This being spoken as concerning the excellency of that life, in that it is called a life of glory : the next thing to bee considered here, is the eternitie thereof : for there is here a secret opposition betweene our present sufferings, of which the Apostle here saith, they are but for now, and betweene that Glory which 2 Cor. 4. hee calls eternall, but herein wee insist not, hauing spoken of it before.

The third thing concerning this Glory here touched, is the claritie and perspicuitie thereof, it shall be reuealed, and not obscured any more, as now it is. *Now our life is hid with Christ in Gd. Now are wee the sonnes of God, but it appaers not what wee shall be.* As our head, being the God of glory, came into the world in the shape of a seruant, so his members liue

If the outward court of Gods pallace be so furnished as we see, what is the inner.

Psal. 65.

2  
The eternitie of it.

3  
The claritie & perspicuitie of it  
*Col. 3.3.*  
*1. John. 3.2.*

Manslife on earth a stage play, wherin men are disguised, seeming to be that which they are not.

live here in earth in a contemptible estate, farre inferiour to their glory : therefore *Gregorie Nazianzen* compares the life of man vpon earth, to a stage play, wherein oftentimes the gentleman appeares in a beggars weede, and the beggar comes in with the royll robe and scepter of a King; in the time of action they cannot be discerned, the honourable person being disguised is euill entreated, as if no honour were due vnto him, and hee is placed in the seat of honour, who is not a man of honour : but when the play is done, and the disguising garments laid away, then every man is known to be such as indeed he is, and returneth to his owne place : it is even so in this present world, the sonnes of God appear in most contemptible shapes, and on the other part none more honourable than those of whom wee may lay with the *Psalmit*, *when they are exalited it is a shame for the sonnes of men*. But when the play shall be ended, the maskes and vailes shall be taken from the faces of men, and euery one shall appeare that which he is : the beggarly garment of *Lazarus* shall be taken from him, he shall be declared to be the sonne of God, and gathered vnto *Abrahams bosome*; the purple garnient of the rich glutton, shall in like manner be laid aside, and then he who seemed honourable in the world, shall be sent vnto hell, and couered with shaine and confusion.

<sup>4</sup>  
The verity and soliditie of it, it is within vs.

*Pro.13.*

The last thing to be confidered here, concerning this glory, is the veritic and soliditie thereof : it shall not onely be reuealed vnto vs, but saith the Apostle it shall be reuealed in vs, ev *1Cor.13.* Where we haue to put a difference betweene the glory of a Christian, and the vaine glory of the worldling, the glory of Ierusalem is vwithin; the Kings daughter is all glorious vwithin, but the glory of worldlings is without them: for they either place their glory in the multitude of their attendants, *the glory of a King consists in the multitude of the subjects*, if they haue no people to honour and obey them, their glory goeth to the ground; or in the testimonie and commendation of men, counting it their glory to be praysed of

of men. As the Camelion liues on the aire, so liue they on the breath of other mens mouthes; if men commend them, they are puffed vp, if men speake euill of them, they are cast downe. O silly glory that is made vp and downe by the breath of another mans mouth, surely it can neither be stedfast nor stable. For as the Moone stands never in one state, but changes continually, because it hath no light of the owne, but borrowes it from the Sunne, and therefore shineth more or lesse, as it is in aspect with the Sunne, so is it with them whose glory depends vpon the testimonie of others, their greatnessse is made vp or downe, according to the praise or dispraise of men, but he who with *Job* knoweth that his witnessesse is in heauen, will place all his reioycing in the testimonie of a good Conscience, for that which at length will be our glory, must be revealed vnto vs.

Others againe are so foolishly vaine-glorious, that they place their glory in their garments. This is a begd and vanishing glory; from the Wormes man borrowes silkes, to decore him; from the shel-fish Pearles; from the earth siluer and gold; from the Sheepe wool to be his garment; from the Oxen their skinne, to be his shooes; from the Foules feathers, to dresse him like a foole: Thus being clad like *Herode* on his birth day, he would seeme to be an honourable man, foolishly reioysing in that which is the witnessesse of his shame, and shoulde be the matter of his humiliation: thus men hauing lost that glory which God gaue them in the beginning, *sollcite hoc & illuc circumuenit aliunde sibi gloriam colligentes omni irrisione dignissimam*, runnes vp and downe with great care, gathering from other things a glory to themselues, most worthy to be scorned.

Now to conclude, as vve haue some way seene the greatnessse of that glory prepared for vs, so are vve to labour to haue our harts inflamed with such a loue and desire thereof that we may despise the best things of this earth as douny, and account the greatest glory of flesh, to be as withering grasse in comparison of it, & may resolute patiently to beare,

yea,

Silly glorie of worldlings is without them, either in their followers,

Or in their gorgeous garments.

*Chri. in Mat hom. 4.*

Vte of this doctrine is to moue vs to exchange things present with thingsto come.

What taste  
worldlings  
haue of the  
joyes to come.

The onely  
cause why we  
walke slowly  
toward that  
glory is be-  
cause we know  
it not.

yea, and to reioyce in our present afflictions, vnder hope of that glory to be reuealed in vs. There is no man vve see that will refuse to change for the better, he exchanges siluer for gold, and giues leade for pretious stones, though the better he gets be but in opinion : and shall not vwe be content like the vvise men of God, to forgoe the earth, and the pleasures thereof, that vve may enjoy heauen. As for worldlings, it is no meruaile to see them take a dunghill of earth in their armes, and say vnto it, *thou art my soy and my portion*, for they not being illuminated with the light of the liuing, make choyse of that which according to their light they esteeme to be best; or if at any time they haue tasted of the powers of the life to come, yet are they like those Marchants, who hauing tasted wines vvhich pleases them well, refuse to buy them, being scared with the greatnessse of the price which must be giuen for them : even so haue they their owne soy at the hearing of the word, and hath also their owne desires, to be glorified with Christ; but when they heare that before they enjoy that glory, they must suffer with Christ, deny themselues, forsake their sinfull pleasures, and cease from their gainfull trade of wickednesse, they giue ouer the bargaine, they stumble and fall backe to the former course of their vngodly life.

But assuredly if we all knew those things which belong to our peace, but now are hid from our eyes, ten thousand worlds could not keepe vs backe from them; and therefore seeing all the cause of our slow running towards that price of our heauenly calling is in the darknesse of our minds, let vs pray continually, that the Lord would lighten the eyes of our vnderstanding, that we may know the riches of his glorious inheritance prepared for the Saints : and againe, Lord remember vs with the fauour of thy people, and visit vs with thy saluation, that we may see the felicitie of thy chosen, and reioyce with the soy of thy people, and glory with thine inheritance : which the Lord graunt vnto vs for Iesus Christ's sake.

Verse

Verse 19. For the feruent desire of the creature way-  
teth when the sonnes of God shall be revealed.



E haue heard hitherto the Apostles first principall argument of comfort against the Crosse, taken from the end of our afflictions, set downe in the end of the 17. verse. If wee suffer with Christ, we shall raigne with Christ. This argument hee hath ampliyfied in the 18. verse. We shall be glorified with such a glory as for weight and eternitie shall farre exceed our present sufferings. Now he infists still in the same amplification, and he proues that glory must be both a great and a certaine glory. First, because the creature by that instinct of nature which God hath put into it, waites for the reuelation of that glory. Secondly, because the sonnes of God who haue received the first fruits of the spirit, by instinct of grace, waite also for it. Now it can neither be a small thing nor yet vncertaine, which God hath taught his creatures both by instinct of Nature and of Grace to long for : but it must be some excellent and most certaine good, wherevpon God hath set the instinct and desire of his creature.

This being the Apostles purpose, the order of his proceeding is shortly this, verse 19. he sets downe a proposition of the creatures feruent desire, to see that glory reveiled : thereafter he assignes two reasons why they are so desirous of it. The first is verse 20. taken from the present hard estate of the creature. The next is verse 21. taken from their future better estate, vnto the which they shall be restored, when the sons of God shall be revealed : and then he concludes this argument verse 22. And this purpose he handles at the greater length, because in all the booke of God this subject is not handled saue in this place onely.

For the feruent. Here as I haue said, he sets downe a proposition of that feruent desire, whereby the creature waites for the reuelation of the sonnes of God : and this earnest

S

expectation

The Apostle  
infists in the  
amplification  
of this glory.

He proues the  
greatnesse and  
certaintie of  
that glory, by  
two arguments

I

From the fer-  
uent desire  
which the crea-  
ture hath to it  
by the instinct  
of Nature.

2

From the fer-  
uent desire  
which the god-  
ly haue to it by  
the instinct of  
Grace.

The order of  
his proceeding  
in the first  
argument.

A proposition  
of the feruent  
desire of the  
creature-ex-  
pect by foure  
phrases.

expectation of the creature hee exprefleth by foure very significant phrases: the first word signifieth such an earnest desire, as wee vſe to teſtifie by the lifting vp of our head, and attentiuſe looking for the comming of one, whom we would faine haue; with this hee ascribes to the creature a hoping, and thirdly, a ſighing and a groaning, ſuch as is vſed of them, who lyē vnder a heauie burden, whereof they would faine be eafeſed; and laſt, hee ſaith, they traualle in paine with vs: thereby declaring the vehemensie of their deſire, that it is like the earneſt deſire of a woman traualling with Childe, who moſt earneſtly wiſheth to be deliuereſed.

Waiting, ho-  
ping, ſighing,  
groning, al-cri-  
bed to the cra-  
ture, to ſignifie  
their naturall  
inclination and  
instinct.

All theſe by a figure and improprieſly ascribed to the creature, ſignifie vnto vs, that forcible inclination and instinct of nature, whereby the creature bendeth it ſelfe to praetice that good in the highest degree, for which it was made, to the glory of God and good of man; which because it is not permitted to doe, being restrained by a ſuperior power for the ſinne of man, therefore it is described vnto vs ſighing and groaning, wearie of the preſent estate, and waiting for a better. As wee ſee that the needle of the Mariners compaſſe, touched with the Adamant, hath in it this naturall inclination, that it ſeeks continually toward the North, from which if it bee restrained by any violent motion, it shakes and trembles continually, as a malecontent, but if it obtayne the owne end, and be once directly ſet toward the North, then doth it reſt: it is even ſo with the creature, the heauens and the earth being subdued vnder the bondage of vanitie, and their naturall inclination to good, restrained for our ſinnes, cannot reſt, but in their owne kinde ſigh and grone, waiting for the day of their deliverance, and this instinct of nature in the creature, is vnto the Lord as a certayne voyce or deſire, which hee vndertands no leſſe, than hee doth the voyce of the mouth, or deſire of the heart in thofe creatures, whom he hath endued with reaſon & ſenſe. This being ſpoken for the expositiōn of the words, vvee come to the doctrine.

Wee

We finde in holy Scriptures a three-fold vse of Gods creatures toward vs : their first vse is to serue vs, if wee will serue the Lord; yea, vpon this condition, the Angels are not ashamed to be called our ministers and seruants. Their second vse is to crosse vs, when we offend God, then they serue eyther to punish vs in our persons, or to hinder vs in our goods; for when wee will not willingly honour God with the first fruites of our riches, but abuse them to the fulfilling of our owne lusts, it is a righteous thing with God to taxe vs against our will, by sending forth his officers and exacters, such as the Caterpiller, and the Palmer-worme, to eate vp that tribute which we owe vnto God, but have refused to pay him. And thirdly, they serue to teach vs; for there is no creature in heauen or earth vwhich doth not teach vs some lesson : the Emmet learnes vs prouidence, the Fowles of the ayre, and Lillies of the field, teach vs to cast our confidence on God : and here the creature is brought in teaching vs to become wearie of our present seruitude of sinne, and to long for our promised deliurance.

This is that miserable estate whereunto man is brought by his apostacie from God. In the beginning man was made Lord and gouernour of all the creatures; in one day he cal-ed them all before him, and gaue them names according to their kindes, as one who knew them better in their nature and vertue, then they did themselues, and they all by com-ming at his call to his Court, acknowledged him vnder God their superiour and Lord : this was a part of mans glo-ry in the beginning, but now falling away from God, hee hath also so farre degenerated from his owne kind, that he is become inferiour to the beasts, as *Balaams Ass* vvas wiser then his maister; so the creatures in their kind reprooue the foolishnesse of man, who was their Lord.

*Waiteb.* The word import a continual act of expecta-tion, their expectation expecteth : this earnest waiting of the creature may make vs ashamed of our blockish dulnes, that haue not our mindes and hearts set continually vpon

A three-fold vse  
of the creature  
toward man.

How farre man  
by apostacie  
hath degenera-  
ted from his o-  
riginall glory.

The waiting of  
the creature  
may make man  
ashamed, that  
waites not for  
that glory.

1 Pet. 3.

The sonnes of  
God now are  
not reueiled.

I  
In regard of  
their persons,  
which now are  
not knowne.

John. 15.20.

21.

This learnes vs  
not to despise o-  
ther men, be-  
cause we know  
not what they  
are in Gods  
election.

that day of our redemption, notwithstanding that exhortation belongs vnto vs, that wee shoulde looke for that day and hast vnto it. As the creatures were not made for themselues but for vs, so they shall not be restored for themselues but for vs, for the greater augmentation of our Glory, and if they who shall haue but the second roome, long for that day, how shoulde we long for it, for whom that glory chiefly is prepared?

*When the sonnes of God shall be reueiled.* The sonnes of God are now said, not to be reueiled in two respects : first, because their persons are not reueiled : secondly, because their glory & dignitie is not yet reueiled. As for the persons of elect men, it is true the Lord knoweth who are his, and makes themselues also after their effectuall calling, to know that they are his, his Spirit bearing testimonie vnto their spirits, that they are the sonnes of God, he giues vnto them that new Name, which none knowes, but they who haue it; but now they are not so reueiled, that they are knowne of the world : *For this cause the world knowes you not, because it knowes not him.* The good wheate of the Lord is now so couered with chaffe, and his excellent pearles are locked vp in earthen vessels, the vessell is seene and contemned for the basenesse thereof, the pearle is not seene, and therefore not esteemed according to the excellencie thereof : beside this, there are many of the sonnes of God not yet come into the world, and many already gone out of it, whom wee know not, but in that generall assemblie all the Saints of God shall be gathered together into one, at the right hand of the Lord Iesus, and shall be clearely manifested, that the wicked their enimies shall know them, and be confounded to behold them.

And of this ariseth a warning to vs all, that none of vs despise another, but that euen those who for the present are euill, and contrary minded, wee waite vpon them patiently, proouing, if at any time God will give them repentance, that they may come out of the snare of the Diuell. The sons of

of God are not yet reuealed, he that presently is an enimie in regard of his rebellious conuerstation, what knowest thou whether in the counsell of God hee be one of Gods chosen children or not ? and if hee be so, thou maist bee sure, that ere hee dye, the Lord shall conuert him, if not of a persecuter to make him a Preacher, as he did *Paul*, yet at least a Professour of that same truth which thou haft embraced.

Secondly, not onely are the persons of Gods sonnes unknowne, but their glory also now is obscured, and *their life is hid with Christ*, they are accounted the off-scowrings of the earth, and intreated in the world, as if they were the onely men to whom shame and ignominie did appertaine: yea, their glory is not knowne vnto themselves, euen those who haue received the new Name, and the testimonie of the Spirit recording to them, that they are the Sonnes of God; when they looke to their contemptible bodies, and abundant corruption in their soules, they seeme vnto themselves to be nothing lesse than the sonnes of God. I marke it, that we may learne to beware of Sathan's pollicie, whereby hee carryeth vs to judge of our selues by our present estate, which cannot but breed in vs horrible feare and doublings. To this craft let vs oppone that comfort of the Apostle, dearely beloved, *now are wee the Sonnes of God*, yet doth it not appear what we shall be, it is but the beginnings, and and not the perfection of grace and glory which we haue in this life, by the beginnings let vs know that we are the sons of God, and where wee finde no perfection, let vs not be discouraged, remembraunce this is the time wherein the glory of the sonnes of God is not yet reuealed.

We are here againe further to consider, that where the Lord giues vnto the rest of his workes, the name of a creature, hee vouchsafes vpon vs the names of sonnes, shewing vs, that albeit in regard of creation we are his creatures, and come vnder that same name with the rest of his workes, yet now in regard of his grace communicated vnto vs, wee are

<sup>2</sup>  
In regard of  
their glory  
which now  
is obscured.  
*Col. 3. 3.*

The sons of  
God shold not  
iudge of them-  
selues by their  
present state.

*1 John. 3.*

Comfortable,  
that where the  
Lord calleth the  
rest of his works  
his creatures,  
he calleth vs his  
sonnes.

much more than that which wee were by creation, and in that respect more esteemed of by him, then all the rest of his workes beside. As a father counteth much more of his sonne, whom hee hath begotten, than he doth of all other things he hath whatsoeuer: so the Lord our God esteemes more pretious vnto him, one of these his excellent ones, whom hee hath begotten in his beloued Sonne the Lord Iesus, than hee doth of all others besides. For their sakes he reprooues Kings, hee alters the course of nature, and turneth vp-side downe the state of things in the world, yea, he shall declare at length that they are his onely treasure: from time that once he get them all gathered vnto him, the administration of this world, as now it is, shall cease and take an ende.

Our duty again  
craues that in  
our heart we  
should prefer the  
Lord aboue all  
his creatures.

Oh that we could stirre vp our hearts to a thankfulness toward our God: shall we not honour him as our father, who hath called vs his Sonnes? shall wee any more set any of his creatures in our affection before him, who hath set vs in his heart aboue all his creatures? Alas, how pittifull is the folly of man, who being ignorant of God, goeth doting after the creature, as though the workes of his hands were more to be loued than himselfe? or as if there were more beautie or vertue in the creature than in him who made it? true indeede, they haue their owne beautie, *Pulchrum cælum, pulchra terra, sed pulchrior qui fecit illa,* the heauen is beautifull, the earth is beautifull, but more beautifull is he that made them: the greatest goodnes of the creature, is but the smalles sparke of that goodnesse which is in the Creator.

Verse.

Verse. 20. Because the Creature is subiect unto vanitie, not of it owne will, but by reason of him who hath subdued it under hope.

 He Apostle having set downe in the former Verse a proposition of that feruent desire, whereby the creature waites for revelation of the sonnes of God, assigneth now two reasons of their desire: the first contained in this verse, is taken from the present euill estate of the creature which now is subiect to vanitie. This vanitie as wee take it, is opposed to that originall integritie, wherwith the creature was indued in the beginning, and it consists in these two: first, that the curse of God is laid on the creature for the sinne of man: secondly, that the creature is abused contrary to the owne will, which is also a consequent of the curse.

As for the first, the curse of God inflicted vpon the creature for a punishment of man, hath spoiled the creature of originall beautie and originall vertue: the heauens now are beautifull, but nothing so beautifull as they were by the first creation: the earth also is spoteed (like the face of a woman, once beautifull, but now deformed with scabbes of leprosie,) with thistles, thornes, and much barren wildernesse, which are the sensible effects of Gods curse vpon it. They haue in like manner lost much of their originall vertue, though the creature in the owne kinde intend it selfe to produce those effects which it might haue done by the first creation, yet it is restrained and subdued by a superiour power. The neerer the Sun draws to the end of his daily course, the lesse is his strength, for wee see the Sun in the euening decayes in heate, so it is, the longer by reuolution, he turne about in his spheere, he waxes alway the weaker: and to vse the similitude of the holy Spirit; as a garment the older it groweth, becomes the lesse beautifull, and the lesse able to warme him who weares it; so the creatures by continuance of yeares, decreaseth in beautie and vertue.

The first reason  
of the feruent  
desire of the  
creature is ta-  
ken from their  
present hard &  
euill estate.

The creature is  
subiect to a  
two-fold vanity

I  
By the curse  
they are spoiled  
of originall  
beauty & vertue

And as sin increases, so the curse increases.

The sinne of man hath brought this curse vpon the creature, and the daily increase of mans sinne, makes a daily encrease of the curse. The first man that sinned was *Adam*, and for his sake God cursed the earth : the second notorious sinner we read of was *Cain*, and for his sake God cursed the earth the second time : and albeit the Lord doth not alway tell in expresse words, how every abominable sinner that hath succeeded *Cain*, hath in like manner drawne on a new curse vpon the creature, yet that one serueth for all, to teach vs, that as sinne growes so growes the curse, and the multiplication of the curse, brings with it a daily diminution of that originall vertue and beautie, which the creature had in the beginning.

<sup>2</sup>  
The other part of the vanitie is a threefold abuse of the creature.

<sup>1</sup>  
Concerning God.

<sup>2</sup>  
Concerning the godly.

The other part of this vanitie is the abuse of the creature, which is threefold : first, concerning God : secondly, concerning the godly : and thirdly, concerning the wicked. Concerning God, this is a fearefull abuse, that the creature which God made for his glory, is abused to his dishonour; as when the Iewes tooke the gold and siluer which God gave them, and made vp of it *Baal* to themselues; or when the Persians worshipped the Sunne; and the Egyprians beasts insteade of God : for this vanitie and bondage, the creatures in their owne kinde, they sigh and groane, complaining they should be abused to another end then that whereunto the Lord did make them, and whereto by their naturall inclination they would be also themselues.

Secondly, the creature is abused as concerning the godly, when they are compelled to doe euill to those to whom they would doe good : for every creature in the owne kinde, is naturally bent to be a comfortable instrument, and a seruant to the seruant of God; but otherwise, where the fire is forced to burne them, or the water to choke them, or that they are in any such sort abused by the wicked, to trouble the seruants of God, it is against their will, a vanitie and seruitude, whereof they faine would be deliuered.

And

And thirdly, the creatures are abused when they are compelled to serue the wicked rebels and enimies of God, sore against their will. The Sunne is weary of shining to the wicked, who hauing their eyes open to see the workes of God, had neuer their hearts nor mouths open to gloriſe him; the Earth in like manner is wearied of the heauie burthen of finne, which daily increases vpon her; ſhe cryes vnto God, and desires to be releaved of this bondage, yea, if the Lord did not restraine her, ſhe would open her mouth and ſwallow the wicked, as ſhe did *Corah, Dathan and Abiram:* and in very deed when once the creature ſhall be ſet at liberty, and no ſuperiour power ſhall hold them vnder this ſeruitude, then ſhall the creatures declare that they ſerved the wicked ſore againſt their will, for no creature ſhall render any more ſeruice vnto them; the Sunne ſhall ſhine no more vpon them, the Earth ſhall beare them no longer, and the water ſhall not giue ſo much as one drop out of her treasures to refresh them.

To cleare this, out of that one temporall iudgement inflicted vpon the ſtife-necked Egiptians, we may take ſome notice how fearefull that laſt and vniuerſall wrath ſhall be, that ſhall be powred out vpon all the wicked, being assembled into one. Out of the third heauen came his Angell to fight againſt them, and flew their firſt borne. In the ſecond heauen the Sunne withdrew his countenance from them, as from a people of darkneſſe, not worthy of his light. In the third heauen the elements by course fought againſt them, the Fire flashed out terrible flames into their faces; the ſoft Water gushed out of the bowels of the clouds, and was turned into hard ſtones, to ſtrike them, who in the hardneſſe of their harts rebelled againſt God: the Aire became pestilential to them, and corrupted their bodies with Biles and Botches: the waters beneath were turned into bloud; the earth was poſſoned with venemous flyes, which made it rot, abominable Frogs made their land ſtinck, for the lothſomneſſe of their finnes: their ſenſitue creatures which ſerved them

3  
Concerning  
the wicked  
whom againſt  
their will they  
ſerue.

The creatures  
being restored  
to the liberty  
ſhall all concur  
to plague the  
wicked.

them were horribly plagued : their flockes by land consumed with murraine : their Fish in the Sea rots and dyes : their vegetatiue creatures are also destroyed : their Vines and Fig-trees are blasted : the flaxe that shoulde haue clothed them; the Barly that shoulde haue fed them are smitten, and there is nothing belonging to them, were it never so small, but the wrath of God sealed vpon it. This was but a temporall and perticular judgement, yet doth it make vnto vs some representation of that vnuerfall judgement, wherein all the creatures of God shall concurre and lend their helps to torment the wicked, when the full cuppe of Gods wrath shall be powred out vpon them.

How a will is  
ascribed to the  
creature.

How stands it  
with iustice  
that the crea-  
ture is punished  
for mans sinne?

*Not of the owne will.* This is (as we said before) figuratively spoken of the creature, that it is said to haue a will. For the will of the creature is no other thing, but the naturall inclination of the creatures; and the meaning is, that the creature of the owne nature is not subiect to this vanitie, but that it is subdued vnder it, by the superiour power of God, for the sinne of man. Where if it be asked how stands this with iustice, that the creature which sinned not, should be subiect to vanitie for the sinne of man? The question is easily answered, if we consider that the creatures were not made for themselves, but for the vse and seruice of man, and that whatsoeuer change to the worse is come vpon them, is not their punishment, but a part of ours. If earthly Kings without violation of iustice may punish their rebels, not onely in their persons, but by demolition of their houses, or otherwise in their goods and substance, how shall we be bold to reprove the Lords doing, who hauing conuincid man of a notorious treason, hath not onely punished himselfe, but defaced the house wherein he set him to dwell ? seeing hee hath violated the band of his seruice vnto God, what reason is it that Gods creatures should continue in the first course of their seruice to him ? surely it stands with the righteous judgement of God, that his creatures should become comfortlesse seruants to man, seeing man of his owne free will

is become an vnprofitable seruant to his God, yea a wicked  
rebell against him.

And againe, that the Apostle sayth the change which  
is made in the creature, is against the will of the creature, it  
serues greatly for our humiliation. The fall of Apostate  
Angels was a fall by sinne, but with their will, and without  
a Tempter to allure them, or without any hope that euer  
they shall bee restored. The fall of man was also a fall  
by sinne of his owne free-will, but not without the tempter,  
neither without hope of recovery and restitution. But the fall of the creature, was neither a fall of sinne, nor  
of their owne will, but a casting of them downe against  
their will from their originall state, yet not without hope to  
be deliuered. Miserable in the highest degree are Apostate  
Angels, who of their owne free-will without an exterior  
tempter, haue deserted their first habitation, and cast them-  
selues into remedlesse condemnation. Miserable in the sec-  
ond degree are reprobate men, who haue fallen of their  
owne free-will, suppose prouoked by an exterior tempter,  
and shall never be pertaker of the restitution of the sonnes  
of God. But herein hath the Lord magnified his mercy to-  
wards vs, that where wee fell with Angels, and reprobate  
men, yet we are restored without them. The confideration  
of our fall should humble vs, for in it wee are worse than  
the creatures; they haue fallen from their glory, but not with  
their owne will; we are fallen from ours, and we cannot ex-  
cuse our selues, but it was with our will: Againe, the hope  
of our restitution should greatly comfort vs, considering  
that the Lord hath vouchsafed that mercy vnto vs, which he  
hath denied vnto others.

Further we are taught here, so oft as we are crost by  
the creature not to murmur against God, nor to blame the  
creature, but to complaine vpon our selues. If the heauens  
aboue be as brasie, and the earth as iron, if the sea rage, and  
the aire waxe turbulent, if the stones of the field be offen-  
ces wherat wee stumble and fall, if the beasts wee haue  
bought

The fall of An-  
gels, of man, &  
of the creature  
compared.

We should  
blame our selus  
when we are  
crost by the  
creature.

Man and the creature for mans sake are restored to hope, which neither Apostate Angels, nor reprobate men haue.

bought or hyred for our vse, serue vs not at our pleasure, let vs not foolishly murmur against them, as *Balaam* did vpon his Ass; what meruaile they keepe no couenant with vs, seeing we haue not kept couenant with our God?

*Under hope.* Herein hath the Lord wonderfully magnified his mercy toward vs, that hee hath not onely giuen to our selues a liuely hope of full deliurance, but also for our greater comfort hath extended the same toward the creature for our cause. The Apostate Angels are not pertakers of this hope, as we said before, that restitution promised in the Gospell, vvas never preached vnto them: wee read that sometime they haue giuen this confession, that Jesus is the sonne of God, but they neuer sent out a petition to him for mercy; for they haue received within themselues an irreuocable sentence of condemnation, and they know certainly that mercilesse iudgement abides their wilfull and malitious Apostasie; and reprobate men in like manner, haue no hope of any good thing abiding them after this life: and therefore vve are so much the more to magnifie Gods mercy toward vs, vwho by Grace hath put a difference betweene vs and them, vvhile there was none by Nature, and hath not onely giuen to vs our selues a liuely hope of restitution, but also for our sakes hath made the creatures that vvere cursed for our sinne, pertakers of the same deliurance with vs,

*Verse 21. Because the creature also shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God.*

The second reason of the fervent desire of the creature taken from their better estate which is to come.



Ere followes the second reason, wherefore the creature feruently desires the day of the reuelation of the sonnes of God, and it is taken from that glorious estate into the vwhich the creature shall be translated in that day. Where first we haue to see vwhat creature this is vwhich shall be delivered, and secondly vwhat

vvhat the deliuernce is. The vword creature, is a generall name of all the vworkes of God, but here it is put for those creatures vvhich being made by God for man, vvere hurt by the fall of man, and shall be restored vwith him. And so vnder this name vve comprise not reprobate Angels and men, neither those excrements of Nature, which are bred of dung and corruption, neither thornes, thistles, or such like, which are the fruits of Gods curse vpon the creature for our sinne, and are in that day to be destroyed, not restored: but by the creature we understand the heauens and earth, with the rest of the elements and workes of God, therein contayned, made for the glory of God, and the vse of man.

And this is to declare that excellent deliuernce vve haue by Iesus Christ, there is no wound which Sathan hath giuen man by sinne, but the Lord Iesus by his grace shall cure it: he shall not onely purge our soules from all sinne, and deliuere our bodies from the power of the graue and corruption, but shall deliuere the creatures our seruants from that curse, which our sinnes brought vpon them. To make this yet more cleare, wee are to know that there are three obiects of Sathans malice. The first is God and his glory: the second is man and his saluation: the third is the creature, made for Gods glory and mans good. The principall obiect of Sathans malice is God and his glory, he hates the Lord vwith a deadly and irreconcilable hatred, so that if it lay in his power he would vndoe that most high and holy maiestie: but because rage as he will, he cannot impaire his sacred Maiestie, he turnes him to the secondarie obiect, which is man, and troubles him by all meanes,not so much for mans owne cause,as for the Lords,whose glory he seekes to deface that shines in man. And if here also he cannot preuaile, by reason that the Lord hath made a hedge round about man, he turnes him to the third obiect of his malice, which is the creature; against which he is so insatiable,that if he can be licensed to doe no more, yet doth he esteeme

What creatures  
shall be resto-  
red.

Iesus the resto-  
rer heales every  
wound that  
Sathan hath  
inflicted vpon  
man.

Three obiects  
of Sathans ma-  
lice: first God:  
secondly man:  
thirdly the  
creature.

it some pleasure to him, to get leauie to enter into Swine, that he may destroy them : and this hee doth, not that hee accounts a beast his pray, for all the beasts of the earth cannot satisfie this roaring Lyon, but that destroying the creature, he may drive man to impatience, and prouoke him to blasphem the Lord, as by these same meanes he made the Gadarens murmure against Iesus Christ, and put him out of their land; and this hath beene the course of Sathan euer since the beginning.

God ouershoo-  
teth Sathan in  
all his machi-  
nations.

But blessed be the Lord our God who ouer-shootes Sathan and all his intentions, that same man whom Sathan wounded hath the Lord restored, and shall set his image more glorious in him, than it was before : and those creatures which Sathan defaced, for the hatred he carryeth to Gods glory and mans good, the Lord shall restore againe: the glory of God encreaseth as it is impugned, every new declaration of Sathans malice shall end in a new declaratiōn of Gods glory : neyther is that enimie able to give a wound to any of Gods children, but the Lord shall make it whole, and shall at the length confound Sathan by his owne meanes.

To what vse  
the creatures wil  
serue in the day  
of restitution  
we shall know  
best, when we  
see it.

And here because it is commonly demaunded, vnto what vse can these creatures serue in that day, seeing wee shall haue no neede of the Sunne, nor of other naturall meanes whereby now our life is preserued ? To this I answere, that if the Lord will haue these workes of his hands to continue and stand as euerlasting monuments of his goodnessse, and witnesles in their kinde of his glory; who is it that can contradict it ? It is enough for vs that wee know they shall be deliuered and transchanged into a more glorious estate, but for what vse, wee shall best know in that day, when we shall see it: in the meane time reuerencing the Lords dispensation, let vs rather endeavour to be pertakers of that glory, than curiously to moue thorny, and vnprofitable questions concerning it.

Now

Now as for the manner of their deliverance. Seeing the Apostle saith that the heauens shall passe away with a noise, and the elements shall melt with heate, and the earth with the workes therein shall be burnt vp with fire; and seeing the Psalmist saith, that they shall perish, how is it that here the Apostle saith, they shall be deliuered? This doubt shall easily be loosed if Scripture be made interpreter of Scripture. The Psalmist in that same place expones the word of perishing, by the word of changing, what this changing shall be, the Apostle here makes it manifest, while he calls it the deliuering of them from one estate into another: so that wee are not to thinke that they shall perish as concerning their substance, but as concerning those qualities of vanitie, seruitude, and impotencie, whereunto they haue beeene subiected by the full of man. As siluer and gold is changed by the fire, the drosse perisheth, but the substance remayneth; so shall these creatures be changed in that day, for which cause also they are called, *new heauens and new earth*.

And out of this wee may perceiue the necessarie of that exhortation giuen vnto vs by the holy Apostle, *Seeing therefore that all these things must be dissolved, what manner of persons ought we to be in holy conuversation and godlinesse?* seeing the simplest seruant who shall haue any place in that kingdome, must be changed, and receiue a new liuerie, how much more ought wee our selues to be changed, who are the sonnes and heires of that kingdome? let vs not deceiue our selues, no vnclane thing can enter into that heauenly Ierusalem, without sanctification wee cannot see the Lord, unlesse wee be purged from our drosse, and purified and fined, by the spirit of the Lord, wee shall not dwell in those new heauens wherein dwells riteousnesse.

How the Apostle saith, the creatures shall be deliuered, seeing the Psalmist saith they shall perish.

*Ren. 21.*  
Seeing the glory of that kingdome required that the creature be changed, how much more should we be changed?

*2. Pet. 3.11.*

Verse.

*Verse. 22. For wee know that every creature groaneth with vs also, and trauaileth in paine together unto this present.*

The same purpose further amplified by groaning and sighing of the creature.

Sometime God complaines to the creature, sometime the creature complaines to God vpon man : miserable is man if he complaines not on himself.

*Esay. I.*

**T**He Apostle in this Verse concludes this purpose with some amplification thereof, for hee ascribes to the creature a groaning with vs, and a trauailing together in paine, whereby he doth yet more expresse the vehemensie of their desire: for as he that goeth vnder an heauie burthen grones, and longs to be eased thereof, or as the woman which trauailes with childe, hath a most earnest desire to be delivered thereof, so the creature wearie of this seruitude longs to bee eased.

This groaning of the creature is not to be neglected, seeing in holy Scripture wee finde, that sometime God complaines to his creatures vpon the sinne of man, and sometime the creatures complaines to God; miserable is man if hee doe not complaine vpon himselfe. In the first of *Esay*, there the Lord complaines to his creatures vpon man, *Hear O Heavens, hearken O Earth, I haue nourished and brought vp Children, but they haue rebelled against me, &c.* and here againe the creature is brought in, groaning, and complaining to God vpon man. The first bloud that euer the earth received into her bosome, sent vp vnto God a crying voyce for vengeance, and the Lord heard it, and now the earth meruailes in her kinde that hauing received so much bloud of the Saints of God into her bosome, the Lord should delay to require it: shee wonders againe that the hand of the Lord stablisheth her, and makes her beare vp such a number of wicked men, as are a burthen to her, considering that once he caused her to open and swallow vp *Corah, Dathan, and Abiram*: and hath many a time since shaken her foundations, and destroyed by earth-quake notable cities, making the houses of the inhabitants therof, their buriall place,

the

the burden of sinne being now wonderfully encreased, shee meruailes that the Lord causeth her to beare it; and for this cause she cryes and grones vnto the Lord: and this complaining of the creature, **wee are not to neglect it,** (as I said) for seeing they sigh and grone for the vanitie vnder which our sinnes hath subdued them, should not we much more sigh and grone for our owne sinnes ? assuredly, if wee doe not, we are conuinced to be more sensles, then the senslesse creatures themselves.

Concerning this metaphor of trauailing, it is two manner of wayes ascribed to the wicked in holy Scripture, and one manner of way to the godly. For first their concupisence is compared to a mother that conceiuers and trauails continually without rest, till it bring out sinne, and sinne being finished, is compared in like manner to a mother that bringeth out death. And secondly, the imagination of their hart is compared to a mother, which conceiuers cruell counsels and mischievous deuices against the godly, all their dayes they trauaile with this birth, and would fain haue it brought out to perfection, but at length they bring forth a lye : *for the malice of the wicked shall slay himselfe,* his mischiefe shall turne vpon his owne head, and his crueltie shall fall vpon his owne pate. But as for the children of God, they trauaile in paine of the monstrous birth of sin that is within them; not that they are desirous to perfect and finish it, but to destroy and abolish it, as being a monstrel within them which they abhorre, an adulterous birth begotten by a most vnlawfull copulation betweene Sathan and their corrupted will; the father that begot this monster being Sathan, and the mother that conceiued it, their corrupt Nature : for this they sigh, and cry vnto God with the Apostle, *O miserable man, who shall deliuer me from this body of death?* This was his voyce vnto God, and shold much more be our continuall lamentation, seeing in sinnes we are more abundant, and in grace farre inferiour to that holy Apostle. The Lord therefore worke it in vs for his Sonne Christ's sake.

Trauailing two  
maner of wayes  
ascribed to the  
wicked in the  
Scripture.

*Psal. 7.*

One manner of  
way ascribed to  
the Godly.

*Rom. 7. 24.*

**V**erse 23. *And not onely the creature, but wee also who haue received the first fruits of the Spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our bodyes.*

The second argument prooving the greatnesse and certaintie of that glory, is the feruent desire the godly haue to it by instinct of Grace.

The sonnes of God and the creature grone together, and shall be restored together.

**N**ow followeth the Apostles other argument, wherby he proues the greatnesse and certaintie of that glory to be reuiled, & it is taken from that feruent expectation vwhich the sonnes of God haue of it. It can neither be a vaine nor a small thing, but by the contrary both great and certaine, vwhereupon God hath set the desire of his best creatures, by instinct of the Spirit of Grace. So that vve haue here first a description of Gods children; they are such as haue receiuied the first fruits of the spirit: secondly, a twofold effect vwhich this holy Spirit workes in Gods children; first a wearinesse of their present bondage, and seruitude of sinnes; secondly, a vwaiting by a constant expectation for a better. And this doth very much confirme the Apostles purpose, there being none on earth vwho can better iudge the excellencie of that glory to come, than they vwho haue receiuied the first fruits thereof. Out of all doubt the testimonie of any one, vwho hath tasted of that ioy to come, is more worth to commend it, than is the contrary judgement of a thousand others to disproue it.

*And not onely the creature.* The Apostle proceeds from the testimonie of the creature, to the testimonie of the sonnes of God; when he spake of the creature he said, they sigh and grone with vs, they trauaile together in paine with vs, and when hee speakes of the godly, hee saith, we sigh in our selues. As man was not made for himselfe but for the Lord, and therefore shoulde wait vpon him, so the creatures were not made for themselues but for vs: and therefore where they are at couenant with vs, they in their kind wait vpon vs, they goe with vs, they grone with vs, are grieved with

with vs, and shall never rest till vve be deliuered; let licentious men liuing in their sinnes marke this: they sigh not in themselues with the godly, yea they scorne their sighings, and therefore shall not be restored with the godly, they groane not with the creature, and shall not be delivered with the creature. O miserable man, how vnhappy is that end, whereunto thy wanton and hard heart which cannot repent doth lead thee? thou shalt not stand in iudgement with the godly, where they goe there shalt not thou goe, thou didst not mourne with the children of the marriage chamber, and therefore shalt not enter with them into it to be comforted; thou shalt goe to another place, and mourne without them: the burthen of thy sins which now thou feelest not, shall presse thee downe to hell, and confound thee for ever: the creature that groaned with the godly shall be restored with them, and thou shalt not be restored. O how shalt thou be cast downe, when the earth whereupon thou treadest shall be deliuered into the glorious liberty of the sonnes of God, and shall as a seruant stand in the day of restitution but thou as a rebell shalt be cast into vtter darknesse, and shall not be so much as pertaker of the deliurance of the creature.

*But we also who haue received the first fruits of the Spirit.* In this desription of the godly, let vs consider these three things, First, that whatsoeuer grace we haue we receiued it. Secondly, that grace we haue receiued is not full, but in parts; for we haue onely receiued the first fruits of the Spirit. And thirdly, that the first fruits which we haue are sufficient pledges to vs of the plenitude and fulnesse, which afterward we shall receive.

The first of these learnes vs humilitie: *what hast thou O man which thou hast not received?* The Lord dispenses grace to every one according to his pleasure, and we are but vessels filled and emptied as hee will. Secondly it learnes vs thankfulness: whatsoeuer Grace wee haue received wee shoulde returne both the praise and the vse of it to him who

The wicked  
mourne not  
with them and  
shall not be  
pertakers so  
much as of the  
deliuarie of the  
creature.

A description  
of the godly.

Learning vs  
humilitie,  
thankfulness,  
& diligence in  
Prayer.

gave it; as the waters by secret conduits come from the Sea, returne againe openly into it, through the troughe, so that all men may see the returning, albeit they saw not the comming: so that Grace which the Lord by his Spiritt secretly conuayes to the godly, doth againe publikely returne vnto him by prayse and well doing. And thirdly, it doth teach vs diligence in prayer; if we desire encrease of Grace, vve shoulde seeke it from him of vvhom vve haue the beginning, and vse all the meanes, such as hearing, reading, praying, keeping of a good conscience, by which Grace may grow, and be intertayned in vs.

No plenitude  
but first fruits  
of the Spirit  
haue we now.

Therefore are  
we not to think  
that we haue  
no grace, be-  
cause we haue  
but beginnings

This comfort  
vainly abused  
by prophane  
men.

The next thing we obserue is, that in this life we receiuie not the plenitude and fulnesse of Grace, but onely the first fruits thereof. The vse of this is, first to comfort the children of God, who are oftentimes discouraged with the sense and feeling of their owne wants. It is one of Sathan's stratagems to try those by the rule of perfection, who are yet but in the state of proficients, and we had neede to beware of it. Shall I giue that vantage to the aduersary, as to thinke I haue no faith, because it is weake? or I haue no loue, because it is little: or no sanctification, because it is but in a beginning? No, but I will so hunger and thirst for more grace, that I will still giue thankes for the grace I haue received; for here vve haue no fulnesse, our greatest measure is as the first fruits, in respect of that which is to come.

On the other side, because every comfort vvhich is giuen to the godly, is turned by prophane contemners and mockers, into an occasion and nourishment of sinne: they are to know this comfort belongs not vnto them: It is a common thing to them to excuse the want of all Grace. O it is but a small grace vvhich in this life is communicated to the best, and they thinke their sinnes are well inough couered, by this that all men are sinners, as if there were no difference betwene sinne tyrannizing in the wicked, and captiued in the godly, or as if beginnings of Grace in the regenerate did not seperate them in regard of conuerstation from the vnregenerate,

vnregenerate who are void of all Grace. Let them therefore know that the Spirit of God vvhom the godly receive, is not onely called the first fruits, the earnest, and the witnesse of God, but also the seale and signet of the living God. As a seale leaues in the waxe that similitude and impression of the forme which is in it selfe; so the Spirit of God communicates his owne image to all those whom he seales against the day of redemption, hee makes them nevv and holy creatures. And this conuinces carnall professors of a lye, vvhoo say they haue receiuied the first fruities of the Spirit, notwithstanding that their veworks be wicked and vncleane: they may rather if they would tell the truth, say as those who being demaunded vwhether they had receiuied the holy Ghost or no, answered we know not vwhether there be an holy Ghost or no: so may they instead of bragging of the first fruits of the Spirit, say in truth we knovv not vwhat yee call the first fruits of the Spirit.

And thirdly, out of this description vve may gather, that albeit we haue no more but the first fruits of the Spirit, yet are they sufficient to assure vs, that hereafter vve shall enjoy the whole Masse. In two respects it is customeable to men to giue an earnest penny in buying and selling, either when the summe is greater than they are able to pay for the present, or when the thing bought is of that nature, that it cannot presently be deliuered: but betweene the Lord and vs there is no buying nor selling, he giues freely vnto vs, both the earnest and the principall, but first the one, and then the other; not that the Lord is vnable to pay presently all that he hath promised, but because the principall is of that nature, that it cannot be received, till we be prepared for it. As the husbandman must sow and tarty with patience till the haruest come, wherein he may sheare: as the warriour must fight before he obtaine the victory; and the wrestler receiuies not his crowne till hee haue overcome, neither doth he that runnes in a race obtaine the prize, till he haue finished it: so must the Christian, in all these be exercised,

Why the Lord  
giues vs not in  
this life the  
principall, as  
well as the  
earnest.

What comfort  
we haue now  
in the earnest  
and first fruits  
of the Spirit.

Two effects  
which the Spi-  
rit workes in  
the godly, first  
a sense of their  
miserie for  
which they  
sigh.

before that the Lord possesse him in the promised kingdome of his sonne Christ Iesus.

And though payment of the principall for a time be delayed, yet for our comfort, the earnest and first fruits are presently deliuered vnto vs, the Lord so dealing with vs as he deelt with Israel in the Wildernesse, when he caused the twelue spies to bring with them from the riuier of *Eschol*, a branch of the Vine tree, so full of the clusters of grapes, that it was borne betweene two vpon a tree, together with the figges, and pomegranats, and other fruits of that land : for no other end, but that Israel tasting of the first fruits of Canaan might be prouoked to a more earnest desire thereof, as also to assure them that the Lord who had giuen them the beginnings, would also put them in possession of the whole, according to his promise : euen so the Lord Iesus who hath gone before vs to our heauenly Canaan, not to view it onely, but to take possession thereof in our name, hath sent downe vnto vs some of the first fruities thereof, that we may taste them, such as peace of Conscience, and ioy of the Spirit, that by proofe of the small beginnings, we may knovv what excellent comfort is laid vp in store for vs.

*We sigh in our selues.* Here followes now the two effects of the Spirit, which he workes in them vwho haue receiued it. The first, is a sense of their present misery, which causes them to sigh vnto God for deliverance, and hee sayth, they sigh within themselves, to teach vs that it is not an hypocriticall and counterfeit, but an inward and godly sorrow, vwhich the Spirit workes in the children of God. Which I doe not so speake as if I did condemne those sighes which breake forth without; for sometime the grieve of hart is so abundant in the godly, that not onely it breakes out in sighing and mourning, but in strong crying to God also, but to restraine the hypocrisie of others, who make a faire shew of that in the flesh, which is not in the Spirit. True religion striues rather to be approued of God, than seene of men:

men:one sigh proceeding from the heart, is a louder crying in the ears of the Lord of hosts, and more forcible to move him, than the noise of all the shooting Priests of Baal, when they are gathered together into one.

We are therefore more deeply to consider this, that the Spirit of God first teacheth vs to sigh and mourne for our present misery, before he comfort vs with a constant hope of deliuernce. If now we mourne not, wee shall not reioyce hereafter : it is onely mourners whom God hath marked in the fore-head, to sau from the wrath to come : such a continual mourner was *David*, who protesteth that in the night he watered his couch with teares, and in the day mingled his cuppe therewith: and *Job* in like manner, *my sighing* (said he) *comes before my eating*. The Saints of God are not ashamed to professe that of themselues, which the mockers of this age esteeme a womanly affection; there is nothing to be found among them, but eating, drinking, singing, and a contracting of one sin after another, with carnall reioycing; but woe be vnto them that now laugh, for assuredly they shall weep, the end of their ioy shall be endles mourning and gnashing of teeth, they shall fide teares abundantly with *Ezau*, but shall finde no place for mercy.

Let vs therefore goe to the house of mourning with the Godly, rather than to the banqueting houses of the wicked, reioycing in their sinfull pleasures. At one time *Simon* the Pharise gave our Sauiour a dinner, and *Mary* who had beeene a sinner, brought him the sacrifice of a contrite heart, and the Lord esteemed more of her teares, than of the Pharisees delicates. No banquet pleaseith the Lord Iesus so well as a banquet of teares, poured from a truely penitent heart. The Lord is said to gather the teares of his children, and keepe them in a bottell, thereby to tell vs that they are pretious in his sight: for hee is not like fooles who gather into their treasures, things which are vaine and needlesse. But alas, how shall hee gather that which wee haue not scattered? where are our teares, the witness(es) of our vnfaidne-

Sighing and  
mourning goe  
before comfort

*Psal. 6. 6.*

*Job. 3. 24.*

*Luke 6. 25.*

*Mat. 5. 4.*

*Gen. 27. 38.*

Maries teares  
pleased Christ  
better than the  
Pharisees deli-  
cates.

*Luke 7. 38.*  
*verse. 44.*

The deplorable  
hardnes of hart  
in this age, that  
cannot mourne  
*Gen. 4. 22.*

*Num. 20. 11*

Seing wee haue  
so many causes  
of mourning :  
without vs, the  
troulefome  
estate of Gods  
Church.

*Nehem. 1. 4.*

*1. King. 29. 4*

*1. Sam. 4. 19.*

*Amos. 6. 6.*

Causes of mour-  
ning, within vs,  
our manifold  
finnes.

*Rom. 7. 24.*

humiliation before God. The hardnesse of hart hath ouer-grown this age, that albeit there be more then cause, yet there is no mourning. The sonnes of Cain learned without a teacher to worke in brasie, and iron, and the wit of man can make the hardest metall soft, to receiue an impression, but cannot get their owne stonie heart made soft; yea, the children of God finde in experience how hard a thing it is to get a melting heart. The rocke rendred water to *Moses* at the third stroke, but alas, many strokes will our hearts take, before they send out the sweete teares of repentance : this I marke that knowing our naturall hardnesse, we may learne without intermission to fight against it.

For herein is our case so much the more pittifull, that ha-  
uing more than matter enough of mourning, yet wee doe  
not mourne : without vs, should not the troublesome estate  
of the Church of God, be a matter of our griefe, though  
our priuate estate were neuer so peaceable ? Godly *Nehe-*  
*miah* being placed in the honourable seruice of King *A-*  
*rabsa*, the Monarch of the world, was not so much com-  
forted with his owne good estate, as grieved at the desola-  
tion of Jerusalem. Decay of Religion, and increase of Idola-  
trie, made *Elijah* wearie of his life : the Arke of God capi-  
ued, and the glory departed from Israell, draue all comfort  
out of the heart of the wife of *Phinees*: these and many moe  
may teach vs, that the affliction of *Joseph* should be matter  
of our sorrow.

The causes of mourning within vs, are partly our sinnes,  
partly our manifold tentations. As our sinnes are contracted  
with pleasure, so are they dissolved with godly sorrow. It is  
the best medicine, which is most contrary to the nature of  
the disease: our sinne is a sicknesse, wherein there is a carnall  
delight to doe that which is forbidden, and it is best cured  
by repentance, wherein there is a spirituall displeasure and  
sorrowing for the euill which wee haue done: this mourning  
for sinne lasts in the godly so long as they liue in the body,  
yea, those same sinnes which God hath forgiuen, and put  
out

out of their affection, are still in their remembrance for their humiliation, so that with Godly *Ezechia* they recount all their dayes, and their former sinnes in the bitternes of their heart : so long as sinne remained in their affection, it vvas the matter of their ioy, but now being by grace remoued out of the affection, it becomes the matter of their sorrow.

The other cause of our mourning, is our manifold tentations : for this world is no other thing but a stormie Sea, wherein so many contrary windes of tribulation blowes vp on vs, that we can hardly tell which of them we haue most cause to feare. On euery side Sathan besets vs with tentations, on the right hand and on the left, *ut quatuor angulis pulsat a domus, aliqua ex parte ruinam faciat*, that the house being shaken at all the foure corners, may fall downe in one part or other; no rest nor quietnes for vs in this habitation, *terrors within, fightings without*. *Propter quod uno consilio migrandum est Christianis*, For the which, it is best for vs with one advise to conclude, that wee will remoue; and in the meane time send vp our complaint to our Father in heauen, as the Gibionites did to *Joshua*, shewing him how we are besieged and enuironed for his sake, and praying him to come with hast and helpe vs.

*Waiting for the Adoption.* Now followeth the other effect of the Spirit, for hee not onely causeth vs (as we haue heard) to sigh and mourne for our present miseries, but also comforts vs with the hope and expectation of deliurance, though in this life wee haue trouble, yet haue we no trouble without comfort. *Blessed be God who comforts vs in all our tribulations*, and beside that which we presently haue, it is yet much more which wee looke for. The men of this world haue no ioy without sorrow, *even in laughter their heart is sorrowfull*, pretend what they will in their countenance, there is a heauinesse in their conscience, arising of the weight of sinne, but it is far otherwise with the Godly, for euen in mourning they doe reioyce, and vnder greatest heauiness they carry a lively hope of ioyfull deliurance.

Againe,

*2 Kin. 20.23*

And our manifold tentations.

*Act. 20.19.*

*Joshua. 10.6.*

The other effect the spirit works in vs, is a waiting for deliurance.

*2 Cor. 1.3.4*

*Prov. 24.13*

The day of  
death and day  
of resurrection  
earnestly waited  
for by the  
godly.

*Job. 14. 14.*

*Mat. 6. 10.*  
*Luke. 11. 3.*

Death comes  
on the wicked  
as Iehu came  
on Ichoram.

*2 King. 9. 23.*

24.

We should not  
sojourne in the  
body like Ionas  
in the sides of  
the ship, but  
like Abraham  
in the doore of  
the tabernacle.  
*Exod. 12. 11.*  
*Gen. 18. 1.*  
*1. King. 19. 9.*

Againe, wee are to marke that the Godly are described in holy Scripture, to be such as doe not liue content with their present estate, but waites and longs for a better: and specially there are two dayes, for which the Children of God are said to wait; the first, the day of death, wherin they goe to the Lord: the second, the day of appearing, wherein the Lord shall come vnto them: they sojourne in the body, more weary of it, then *Daniel* was of his dwelling in the tents of Kedar: they waite with patient *Job*, till the day of their change come, and doe desire with the Apostle to bee dissolued, that they may be with Christ: they pray for it so oft, as they vse that petition, *Let thy kingdome come*, seeking death so farre as it is a meanes to abolish sinne vitterly, that Christ their King may alone raigne in them: but as for the wicked, the remembrance of death is terrible vnto them, and in their thought they put it farre from them, and when it comes, it comes vpon them vnlooked for. As *Iehu* furiously came vpon *Iehoram*, and hee made with all his speede to his chariot, thinking to flye away, but in vaine for the arrow of *Iehu* ouertooke him; so death comes vpon the wicked in a day, and place wherein they looked not for it, and they being terryfied with it, runnes with all the speede they can to their chariots, that is, to their refuges of vanitie, but the dart of death surely ouer-takes them. Miserable are they whose comfort standeth rather in an vncertaine delay of death, than in any certaintie which they haue of eternall life.

But let vs be prepared for it, as the good Israelites of God, with our loynes girded vp, and our staves in our hands, ready to take our iourney from Egypt to Canaan, whensoever the Lord our God shall commaund vs. As foules desirous to flye, stretch out their wings, so shoulde man desirous to be with the Lord, stretch out his affections toward the heauens. *Abraham* sat in the doore of his Tabernacle when the Angell appeared vnto him, *Elias* came out to the mouth of his Cauue, when the Lord appeared to him, and wee

we must also reioyce to come out of the caue and tabernacle of this wretched body, if we would meet with the Lord, yea, euен while as we dwell in the body, if in our affection we come not out, and stand as it were in the doore of our tabernacle, but like *Ionas* sleeping in the sides of the ship, we lye downe in the hollow of our heart, sleeping in carelesse securitie, it is not possible that the Lord can be familiar with vs.

The other day for which the godly are said to wait, is the day of Christ's second comming. The Apostle giues this as a token of the rich grace of God bestowed on the Corinthians, that they waited for the appearance of Christ, and to the Philippians hee faith, *our conuerstation is in heauen, from whence we looke for our saiuour the Lord Iesus*, yea hee giues it out as a marke of all those who are to be glorified, when he sayth, *there is laid vp for me a crowne of righteouesse, and not for me onely but for all them who loue Christ's second appearing*: And againe, *Christ was once offered to take away the sinnes of many, and unto them that looke for him, shall be appere the second time, without sinne into salvation*.

These and many moe places proues that there is great scarcitie of Faith and spirituall grace in this generation, there being so few that vnfainedly longs for the day of his appearance: suppose every man in word mumble vp that petition, *let thy kingdome come*, yet are they few who when Iesus testifieth *surely I come quicklie*, can in truth answer with the godly, *Amen, euens so, come Lord Iesus*: and all because we are neither weary of our present miserie, nor certaine of that glorious deliurance to come, otherwise vve would long for it, and reioyce at the smallest appearance thereof. The woman with childe reckons her time as neere as shee can, and albeit others haue no minde of it, yet is it alway in her remembraunce, because that then shee hopes for deliurance. Among the Iewes as the day of their Iubilie d awes neere, so the ioy of them that were in prison encreased, being assured that then they were to be releaved; and should not

vve

*Ionas 1. 5.*

The day of  
Christ's second  
comming lon-  
ged for.

*1 Cor. 1.7.  
Philip.3.*

*2 Tim. 4.8.*

*Heb.9.28.*

As the Iewes  
waited for the  
yeare of Iubilie  
so shoud we  
for the day of  
Christ, but alas  
few doeso.

*Reu.22.20.*

*Lexit.25.10.*

wee much more reioyce, the neerer that the day of our eternall Iubilie draweth vnto vs, wherein all teares shall be wiped away from our eyes, and sorrow and mourning shall flye away for euer.

The wounded  
conscience even  
of the godly de-  
fies not death.

*Psal. 51.9.*  
*Psal. 86.3.*

*Luke. 2.29.*

Adoption is ey-  
ther begun as  
now: or accom-  
plished as wee  
ooke for it.

There is also a  
two-fold re-  
demption: first,  
of the soule frō  
sin: secondly, of  
the body from  
death.

*Ephes. 1.*

Where, for the comfort of the weake Christian, wee are to consider, whether the Godly be alway in this estate, that they dare lift vp their heads with ioy, and pray for Christs second appearance or not? To this I answere, that their disposition herein is according to the estate of their conscience: as the eye being hurt is content to be couered with a vaile, and desireth not to behold the light, wherein otherwise it reioyceþ; so the conscience of the Godly being any way wounded, is afraid to stand before the light of the countenance of God, till the time that it be cured againe. And this made *David* to craue, that the Lord would spare him a little, and giue him space to recouer his strength; but after mourning and earnest calling for mercie, the conscience being pacified, then doe the Godly say with *Simeon*. Now *Lord let thy Servant depart, for mine eyes haue seene thy saluation.*

*For the Adoption.* He said before, that we haue receiuied the spirit of Adoption, and now he saith that wee waite for Adoption: but wee must understand that there is a begin Adoption, whereby wee are made the sonnes of God, and that wee haue receiuied alreadie: there is in like manner a consummate Adoption, whereby wee are manifested to be the sonnes of God, and entred into the full possession of our fathers inheritance, and that we waite for.

*The redemption of our bodies.* As there is a two-fold adoption, so also a two-fold redemption: the first is defined by the Apostle to be the remission of our sinnes, and that we haue received already: the second is called in that same Chapter, the redemption of the possession, and here the *redemption of our bodyes*, and this we looke for to come. As the soule was first wounded by sinne, and then the body with mortalitie and corruption: so the Lord Iesus the restorer

restorer, who came to repair the wound which satan inflicted on man, doth first of all restore life to the soule by the remission of sins, which he hath obtained by his suffering in the flesh: and therefore the Herald of his first comming cryed before him, behold the Lambe of God that taketh away the sinnes of the world: This is the first Resurrection, blessed are they who are pertakers of it, for upon such the second death shall haue no power: but in his second comming we shall also bee pertakers of the second redemption, hee shall redeeme our bodyes from the power of the graue, wherein now they lye captiued, and deliuer them from the shame of mortallitie and corruption.

Let this comfort vs against the present base and contemptible state of our bodyes, now they are but filthy finckes of corruption, and vessels so full of vncleannessesse, that the Lord hath appointed in the body fve conduits to purge the naturall filth thereof, and after this they are to be laid downe in the bed of corruption, the wormes spread vnder them and aboue them, (as it is said of the King of A shur) shall deuoure and consume their flesh, the earth shall eate vp their bones, and turne them into dust; the braine which was the seat of many proud and vaine imaginacions, becomes after death oftentimes the seat of the vgly toad; the reynes that were the seat of concupiscke, engendreth serpents; and the bowels which could never be gotten satisfied with meate and drinke, shall be replenished with armes of crawling wormes: but against all these we haue this comfort, that as presently we haue obtained remission of our sinnes, so are we assured of a glorious redemption of our bodies, *qui enim resurgit in anima, resurgent in corpore ad vitam,* for hee that riseth now in his soule, shall hereafter rise in his body to eternall life.

And of this euyt man is admonished, that if he loue his body, he should in time take heed to the estate of his soule, see that it be pertaker of the first redemption, which is the remission of sinnes, and be sure thy body shall be pertaker of

*John. 1.29.  
Ren. 20.5.6*

Cōfōrt against  
the present base  
estate of our  
bodyes.

*2 King. 19.*

Bernard.

He who hath  
the first redemp  
tion shall be  
sure of the se  
cond.

Bernard

of the second redemption. It is a pittifull thing to see what preposterous care is taken by men for conseruacion of their bodily life; there is nothing they leave vndone, *ut differenti  
morem quam auferre non possunt*, that they may at the least prolong and delay death, which they cannot cut away: but if men take so much paines, and suffer so strait a dyet of body, and bestow so great expenses that they may liue a short vwhile longer vpon earth, vwhat should men doe that they may liue for euer in heauen?

*Verse 24. For we are saued by hope, but hope that is  
seen is not hope: for how can a man hope for that  
which he seeth?*

An obiection  
answered.



In this verfe and the subsequent, the Apostle answeres an obiection: seeing hee said before that vve haue receiuied the Spirit of adoption, how hath he said now that we are still waiting for adoption? He doth therefore teach vs, that both these are true, we are saued now, and we looke for a more full saluation hereafter; we are adopted now, and vve looke for the perfection of our adoption hereafter: and that it is so hee prooves here by this reason; the saluation that now vve haue is by hope, therefore it is not yet come, nor perfected. The necessitie of this consequence depends vpon the nature of hope, vwhich is of things that are not seen, nor as yet come to passe.

This place is abused by the aduersaries, to impugne the doctrine of iustification by Faith: we are saued say they by hope, and therefore not by faith onely. That wee may see the weaknesse of their reason, we vwill first compare Faith and Hope, in that relation which they haue to Christ: secondly in that relation vwhich they haue mutually among themselves. For we deny not, that Faith, Hope, and Loue, each one of them hath a place in the worke of our saluation, but

This verse abu-  
sed to impugne  
Iustification by  
Faith.

but the question betweene vs and them is, concerning the right placing of them. First, then it is certaine, that both faith and hope looke vnto Christ; Iesus Christ and that which he hath conquered vnto vs, is the obiect of them both, but diuersly : for faith enters vs into a present possession of Christ and his benefits, *he that belieueth in me* (faith our Sauiour) *hath eternall life*, hee faith not onely hee shall haue it, but also that presently hee hath it : Hope againe lookes for a future possession of Christ, which shall bee much more excellent, than that which presently we. inioy; for the possession of Christ which now I haue by Faith is imperfect and mediate; by Faith I know Christ but in part, by Faith I apprehend him but in part also : and this possession I haue it mediately, to wit, by the meanes of the Word and Sacraments; but my hope directt mee to looke for a more excellent possession of Christ, within a short while, in whom I shall enjoy much more than now by the knowledge of my Faith I can see in him, or yet by apprehension of my Faith I can comprehend of him. And this is that perfect and immediate possession of Christ which by Hope we looke for.

Now as for their mutuall relation among themselues, Faith is of things past, present, and to come; Hope is onely of things to come : Faith is more largely extended than Hope : wee hope for nothing which wee belieue not, but something wee belieue for which wee hope not : wee belieue that the paines of hell abide the wicked, but we hope them not; for hope is an expectation of good to come, they may fall vnder feare, but come not vnder hope. Againe, Faith is the mother of Hope; for of that imperfect knowledge, and apprehension of Christ which I haue by Faith, there ariseth in mee an hope and expectation of a better : Hope againe, is not onely the daughter of Faith, but the conseruer and nourisher of Faith, the piller that vnderprops it, when it faints; for in this life we are beset with so manifold tentations, the worke of God seeming oftentimes contrary

Faith and hope  
compaire in  
their relation  
to Christ.

*John. 3.36.*

*1 Cor. 13.9.*

10.

Faith and hope  
compaire in  
their mutuall  
relation be-  
tweene them-  
selues.

Psal. 50.15.

contrary to his word, and things appearing to fall out otherwise than the Lord hath promised, that our Faith thereby is wonderfully daunted, and therefore hath neede to be supported by Hope, which teacheth alwayes with patience to depend vpon Gods truth, and to looke for a better. As for example, the Lord saith, *Call upon me in the day of thy trouble, I will heare thee, and deliuer thee, and thou shalt gloriſe me,* according to this promise the Christian calling vpon God and yet not finding deliuernace, his Faith begins to faint, but then Hope comes in, and succoureth Faith, and her counsell is, *the vision is for an appointed time, at last it ſhall ſpeake and not lye : though it tarry, waite, for it ſhall ſurely come and not ſtay :* and this Faith being strengthened by Hope, continues her prayers to God, vntill ſhe obtaine her promised and desired deliuernace.

The right place assigned to euerie one of these three, Faith, Hope, & Loue, in the worke of ſaluation.

And of this it is evident, in what ſense it is that the Apostle faith, wee are ſaued by Hope, to wit, because by it wee are vpholden in trouble : for he is not here disputing of the manner of our Iuſtification (which he hath done before) but diſcourſing of those comforts which wee haue to ſustaine vs in affliction. If ye aske by which of these three, Faith, Hope, and Loue, we are iuſtified, that is, by which of them we apprehend Chrifts righþeousnes offered to vs in the Gofpell, the Apostle hath anſwered already, wee are iuſtified by Faith? If ye demand which of these three chiefly ſustaines vs in affliction : the Apostle here telleteth you, that when Faith is weake, Hope ſaues vs that wee diſpairne not : and if ye demaund which of these three declares vs to bee men iuſtified by Faith in Christ, the Apostle telleteth you, wee must declare our Faith by good workes; for Faith worketh by Loue : theſe are the right places, which theſe three excellent graces of the Spirit hath in the worke of our ſaluation, and they goe ſo ioynþ together, that they cannot bee ſundered.

When we ſay that a man is iuſtified by Faith onely, we doe not therefore make the iuſtified man to be without

Hope

Hope and Loue. For albeit in the action of the apprehending and applying of Christ's righteousness, Faith onely workes, for which wee say truely wee are iustified by Faith onely, yet Hope and Loue haue other actions pertayning to saluation, necessarily requisite in the iustified man. And this doth cleare vs of that false calumnie wherewith the aduersaries doe charge vs, as if we did teach, that Faith might be without Hope or Loue, because wee affirme that wee are iustified by Faith onely. I say most truely, when I say that among all the members of the body, the eye onely sees, but if any man collect of my speach, that the eye is onely in the body, without eare or hand, he concludes wrong. For albeit in the facultie of seeing I say the eye onely sees, yet doe I not for that seperate it from the communion of the rest of the members of the body. In the Sunne heat and light goe inseperably together; of these two it is the heat onely that warmes vs, doe I therefore say that the heat is without the light? Among all the graces of the Spirit, when I say that Faith onely iustifies, I doe but point out the proper action of Faith, but doe not therefore seperate it from Hope and Loue. So farre injurious are the aduersaries of the truth vnto vs, when they accuse vs for maintayning a Faith which is without Hope, and doth not worke by Loue, which we never affirmed.

Of this now it is evident, that the Hope of a Christian must be very strong, seeing it sustaines him in troubles; it is a pillar that sustaynes the whole building, and a most sure anchor, which being fastened vpon the rocke Christ Iesus, holds vs so fast, that we who are weake vessels, lost too and fro with restles tribulations, cannot be ouercome; it leanes vpon most certaine warrants, whereof now we vwill onely consider a few.

The first warrant of our hope is the word of God: whereof novv onely vve vwill touch these two comfortable places. The Apostle saith, *there is reserved for vs in heaven an immortall inheritance, unto the which wee also are kept by*

The doctrine  
of Iustification  
by Faith onely,  
takes not away  
Hope & Loue.

Calumnie of  
the aduersary  
concerning  
this confuted.

Hope of a  
Christian is a  
strong thing,  
depending on  
sure warrants.

The first war-  
rant of our  
Hope is the  
word of God.  
*I Pet. 1.4.*

*Mark. 9.7.**Luk. 12.32.*

The second warrant of our hope is the oath of God.

*Heb. 6.18.*

The third warrant of our hope is the legacy of Christ.

*the power of God through faith.* A word certainly full of all comfort, that inheritance which the Lord keepes for me in heauen, who can disapoint me of it ? and seeing I am kept by his power on earth for that same inheritance, who can take me out of his hand ? he reserues my portion in heauen for me, he keepeſ me on earth for it, what then is there that is able to disapoint me of this hope ? Againe, compaite me these two together, that the Father ſpeaking from heauen, ſaith of Christ, *this is my beloved ſonne in whom I am well pleased, heare him :* the Sonne againe, to whom the Father hath ſent you, he ſaith, *fear not little flocke, it is my Fathers will to give you a kingdome : not for your worthineſſe, but for the good pleasure of his owne will.* O what a ſtrong conforimation and forteſſe of our Hope haue we here ? the Father commaundes vs to heare his ſonne, the ſonne assures vs that it is his Fathers will to giue vs a kingdome : therefore will vve casting away faſhleſſe feare, poſſeſſe our ſoules in patiencē, looking by a conſtant hope for performance of that kingdome, which he hath promiſed vnto vs.

The ſecond warrant of our hope, is the Oath of God : ſurely the word of God in it ſelſe is as true when it is ſpooken, as when it is ſworne; but for the ſtrengthening of our weake faith it hath pleafed the Lord to ioyne his oath with his word, being willing to ſhew vnto the heires of promise more aboundingantly the ſtabilitie of his counſell, hath bound himſelfe by an oath, that by two immutable things, wherein it is imposſible that God ſhould lye, we might haue ſtrong conforimation, who haue our refuge to hold fast the hope which is ſet before vs.

The third warrant of our hope is, the legacie and teſta‐ment of Christ, in the vvhich hee doth not onely by prayer recommend vs to Gods eternal mercy, but more particularly he assures vs that he is gone to prepare a place for vs, & that he will come againe to receiue vs vnto himſelfe, that where he is, there alſo we may be. And further ſpeaking vnto his Father, he ſaith, *Father I will that thofe whom thou haſt giuen*

*me*

me, be with me where I am, that they may behold my glory, which thou hast giuen mee. Shall we thinke that the Father will disanull the testament of his Sonne? O how comfortable is it to compare these two: the Father saith vnto the Sonne, Ask of me what thou wilt, and I will give it thee: the Sonne againe asketh of the Father, that they who are his may be where he is, shall wee not then rest in hope, assured to be glorified with him?

The fourth pillar of our hope, is the bloud of Iesus Christ, shed for vs, by which hee hath subscribed and sealed all the promises of God to be *yea and Amen*. A testament saith the Apostle, is ratified by the death of a testator, and the Lord Iesus by his death hath confirmed the testament, that bloud which hee hath poured out as the price of our redemption, cryes continually vnto God for vs, vntill the redemption of our soules and bodies be perfected.

The fist warrant of our hope is the pledge of the Spirit, which the Lord Iesus according to his promise hath sent downe into our hearts. By him (saith the Apostle) wee are sealed against the day of redemption, hee is an earnest giuen vs from him who is faithfull and true, and therfore may wee assuredly looke to receiue the principall summe. *Presentia gratia attestatur felicitatem promissa gloria sine dubio sequentur*: the presence of grace now testifieth vnto vs, that the felicity of the promised Glory shall certainly follow.

And the last warrant is the pledge of our nature, which the Lord Iesus hath carryed from earth vnto heaven, and hath placed at the right hand of his Father, and therein hath taken possession for vs, and in our name: therefore the Apostle saith, that *hee hath entered into heaven as our fore-runner*, calling him so in regard of vs, who through him are also to enter in after him: these are the sixe pillars and strong confirmations of our hope, which in all troubles sustaine us vnder a certaine expectation of that redemption of the possession which is to come.

The fourth is  
the bloud of the  
Lord Iesus.

The fist is the  
pledge of the  
Spirit giuen vs  
on earth.

The sixt is the  
pledge of our  
nature taken vp  
into heaven.

A short description  
of the Na-  
ture of Hope.

August.

The conclusion  
of his first prin-  
cipall argument  
of comfort a-  
gainst the croſſe

Sixte ſeverall  
reafons of com-  
fort, lurking  
vnder this one.

*But hope that is ſeen is not hope.* The Apostle to confirme his reaſon ſubioynes a ſhort deſcription of the nature of hope, that it is of things which are to come, and not yet ſeen, for that which is preſent, and a man ſeeth, he cannot bee ſaid to hope for it: yea, then ſhall hope ceafe, when we ſhall enioy that which we hope for. *Spes tunc non erit quan-*  
*do erit res.* In the firſt of theſe words Hope is put for the thing Hope; in the ſecond, for the vertue of Hope it ſelfe; and thus much of Hope.

Verse. 25. *But if wee hope for that which we ſee not,  
wee doe with patience abide for it.*



He Apostle here concludes not onely this his last purpose, wherein hee hath taught vs, that the very nature of hope leades vs to looke for ſome better thing which is to come, but alſo he concludes his first principall argument of comfort; making this to bee the end of all, that it becomes vs with patience to abide our promised deliueraunce. And albeit for memories ſake wee haue reduced all that hee hath ſpoken, into one principall argument, yet may wee ſee how vnder this one, many particular reafons are heaped vp together, tending all to this one concluſion; that we ſhould abide it with patiēce. First, wee haue heard that the nature of our ſufferings are ſo changed, that they are now made ſufferings with Christ. Secondly, that the end of them is to be glorified with Christ. Thirdly, that the glory to come doth farre exceede in waight and eternitie our preſent ſufferings. Fourthly, that the creatures haue a feruent deſire of the reuelation of that glory. Fifthly, that they also who haue receiued the firſt fruietes of the Spirit, are wearie of their preſent miſery, and waite for ther edemption to come. And laſt, that in all our troubles wee are ſaued, and ſustained with the hope of that which is to come, and not with a preſent poſſeſſion

possession of that which wee would haue. In all these respects, it becomes vs not onely to be of good comfort for the present, but also patiently to looke for a better. The Apostle brings in his conclusion vpon his last argument, but we are to consider that it hath an eye vnto all that goes before, and that every one of those reasons aforesaide, serueth to strengthen this conclusion, that if wee hope for that which is to come, then will we with patience abide for it.

We haue first to marke a difference betweene the Christian and the Worldling : the Worldling hath his affection on things which are seene, hee cannot mount aboue them; hee hath receiuied his consolation on earth; his portion is here, and he possesseth his best things in this present life. It is farre otherwise with the Christian, for in his affection he transcends every thing which is subiect to sense, hee is not now a possessor, but an expectant by hope of his best things, hee hath them not *in re*, but *in spe*: therefore may he say to the Worlдинg, as our Sauiour saide to his Kinsmen, *your time is alway, but my time is not yet come.* The Christian is that good husbandman, who hath more comfort in that seed, which he hath sownen, and couered with earth that he feeth it not, than he hath in that, which he sees lying before his eyes in the barne, for hee knowes that the one, at the last, shall render him manifold greater encrease, than the other.

It is not an vnpleasant Allegorie which Augustine makes upon these words of our blessed Saviour. *If a Some aske bread of any of you that is a Father, will he give him a stone? or if hee aske a fish, will he give him a Serpent? or if hee aske an egge, will he give him a Scorpion.* The Lord Iesus being the highest Doctor that euer taught, doth teach in the lowest, applying himselfe to our capacities by homely similitudes of earthly things, hee labours to bring vs in all his doctrine to the knowledge of things heauenly: I know that the end of these parables is to confirme vs in this assurance, that if we seeke good things from the Lord, we shall obtaine them,

The worldlings  
comfort is in  
things that are  
seene, the Chri-  
stians not so.

Augustines  
Allegory on  
the words of  
Christ.  
*Luke. 11.11.*

Wherein hee  
compares Loue  
to Bread that  
nourishes.

*1 Cor. 13.4.*

Faith to the  
Fish that swims  
aboue.

And Hope to  
the Egge wher-  
in there is more  
good than ap-  
pears.

The festeſſe  
objection of  
worldlings to  
Christians.

Specially sayth that Auncient, if we ſeeke Faith, Loue and Hope; three principall graces which wee ought to craue from our heauenly Father, not vnproperly repreſented by the Bread, the Fish, and the Egge. For as Bread nourishes the hungry, and ſerues principally to preſerue the life of man, ſo loue is of that nature that it delights to nouriſh the needie, and to doe good vnto others, for *loue is bountifull*: the contrary hereof is the ſtone, which helps not the life of man in his neceſſitie, figuring the ſtony hearts of thoſe who being void of Chatitie are vnprofitable to others.

The Fish againe not vnproperly repreſents Faith: for it ſwimmes not onely in the calme but alſo in the ſtorme, in the midſt of moft turbulent waies it abides whole and cannot be overcome: the enemie hereof is that old Serpent, who ſeekes by all meaneſ to quench our Faith, that being borne downe by the waues of stormie tentations, we might periſh in iuſtidelitie.

And Hope may very well be compared to the Egge, wherein there appears no thing to looke to but a dry and barraine ſhell, vnprofitable for nouriſhment, yet is there in it not onely meet nouriſhment, but alſo the greateſt fowles which God hath made for the pleaſure and profit of man, are progeated of it. The contrary hereof is the Scorpion, which hath his ſting in his taile: if we keepe vs before it, the ſting thereof ſhal not reach to the breaking of our hope, then onely is our hope wounded when we goe backe, looing with the Wife of Lot vnto Sodome, or with the carnall Iſraelits, to the fleſh-pots of Egipt. Let vs therefore with the holy Apostle forgetting that which is behind, endeauour oure ſelues to that which is before, following hard toward the marke for the priſe of the high calling of God in Christ Iefus, with conſtant hope and patience abiding thoſe things which yet we haue not ſeenē.

And here if the louers of this life and pleaſures thereof, obiect vnto vs and ſay, what follie is this in you, that forgoing pleaſures which are ſene, yee waite vpon thoſe which are

are not scene? were it not better for you to enjoy with vs, these present things which are certaine, than to deferre your ioy for things to come, vwhich are vncertaine, for who euer came againe from the dead, to tell you that there is such a ioy abiding you, as ye looke for? To these Atheists we answere, that it is no vaine nor vncertaine thing for which we vwait: he that raysed Lazarus from death the fourth day, and rose also himselfe from the dead the third day, being not to dye any more, hath come from them with a testimonie vwhich vve knovv is true: for hee is that faithfull and true witnessethou that beleueest not hast the wrath of God abiding vpon thee, but hee that beleuees hath everlasting life: he hath forewarned vs of the endles miserie of the one, in the person of that rich glutton, and of the endlesse ioy of the other, in the person of poore Lazarus: he told vs even after his resurrection from the dead, that he was to ascend vnto his father, as he hath done, and that he will come againe, *that where he is there also we may be*, and alius we rest assurid that he will doe.

But as for you who are faithlesse men, and by your scornfull speaches would extenuate the hope of the children of God, you neither haue certaine pleasures present, nor yet to come; you count vs foolish, because vve vwait on pleasures vwhich are to come, but vwhat are yee, vwho rest presently in that vwhich indeede is not? speake in truth and tell vs, vwhere are your pleasures vwherein you delight? vwhat enjoy yee this day of these carnall pleasures, for vwhich you haue offended your God? in the moment vwherein you had them, vwhat vvere they? tell if you can; and now if you goe to seeke them, vwhere are they? are they not gone from you, and so gone from you, that they haue left behind them a sting of a guiltie Conscience, to torment you? doth not the pleasures of one day deuoure and swalowy vp the pleasures of another? those dayes of thy life vwhich vvere intended to thee before hand for dayes of pleasure and triumph, are they not now vanisched? and is there not comming vpon thee a

The foolishnes  
of worldlings  
rebuked by  
Christians.

day of death, vwhich vwill be to thee a day of darknesse, and dolefull displeasure, which shall swallow vp with one gape, not onely the sense, but also the remembrance of all thy former delights ?

Worldlings haue no present pleasures : such as are gone are lost, such as are to come or vncertaine.

Where then are your pleasures O worldlings, vwherein yee reioyce ? present pleasures yee haue not, those vwhich are past are vaine and comforts you not, and those which are to come are vncertaine : in the smalleſt things how oft are ye deceiuied ? yee looke for a faire day and a foule comes vpon you : ye looke for continuance of health, and sicknes vnawares seales vpon you : yee comfort your felues vwith the hope of a good successe of your affaires, and an euill successe ouerturnes incontinent all the counſels of your hart: thus the good for which yee looke to come, in your owne experience you finde it deceiuies you. Call not therefore any more vpon vs to follow you, and to drinke with you of your perishing pleasures, wee haue had a prooſe of yours, and found them to bee vanities; but if yee will, come and take a prooſe of ours, will you taste of those delicates vwhereunto God hath called vs ? will you eate of the fruit that growes vpon the tree of life, discouered by the Gospell, vnder the shadow whereof vve delight to ſit ? righteousness ſhall breed you peace, and peace ſhall breed you ioy in the holy Ghost, and theſe ſhall in ſuch ſort delight you, that in regard of them, your ſoule ſhall loath all your former vaine pleasures vwherein you delighted before.

Impatience in trouble pro-ceeds from the want of Hope.

Of this we may ſee further, that as Faith procreates hope, ſo hope procreates Patience : ſo that the want of Patience in trouble bewrayes the want of Hope. What made *Saul* who in his firſt beginning draue Witches out of the land, in his latter end to make his refuge to them ? ſurely because all hope had failed him that the Lord would anſwer him any more. When Samaria was besieged and ſtraited vwith Famine, as long as *Iehoram* had any hope hee waited vwith patience vpon the word of *Elisba*, that there ſhould be great plenty ſhortly in Samaria, but when by the womans complaint

complaint he vnderstood that the Famine was encreast to that height, that his subiects were forced to eate their childe[n], his hope failed him, and hee concludes to attēnd no longer vpon the Lord, but vowes in his impatience to cut off the head of *Elisba*. Thus the cause of all impatience in trouble, that drives men to seeke deliurance by wicked and vnlawfull meane[s], is onely the want of hope.

Againe, if yee looke to those who in prosperitie layes downe the raynes of their affections with all licentiousnesse to goe after their desired pleasures, yee shall find the onely cause thereof is the want of hope, *he that hath* (saith Saint John) *this hope in himselfe that he shall see God purges himselfe, euē as God is pure*. And this our Sauiour teacheth vs more clearely, in the Parable of that seruant who because hee thought within himselfe that his Maister would not come, began to beat his fellowes instead of feeding them. So that the ground of all the Atheisme of our time, is pointed out to be the want of hope: there is no sinne committed but through impatience, all proceeds of this, that mans vnregenerate and proud nature cannot contayne the selfe within the limites prescribed vnto it by the Lord: *he that is governed with patience is easily kept both in peace and warre from extremitie of affection*. If any man prophane like *Eisan* sell his birth-right for a messe of pottage, that is, forgoe eternall life for the perishing pleasures of this life, it is because he hath no hope; and therefore no meruaile if vwith patience he abide not for a better, but rather in impatience breake after his affections, to embrase those things which are present.

Among all the graces of the Spirit, this praise may be giuen to Patience, that it is the keeper of the rest: if our patience be not first broken, we cannot be induced to the committing of any sinne. Sinnefull concupiscence proceeds from the impatience of continencies; couetousnesse from this that we are impatient of our sober estate. Therefore did *Tertullian* call patience such a gouernour of the affaires that

Licentiousnes  
in prosperitie  
proceeds from  
the want of  
hope.

Without pati-  
ence no grace  
can be prefer-  
ued.

that concerne God, *ut nullum opus Deo complacitum perpetrare extraneus a Patientia posse*, that it is not possible for him, who is a stranger from patience, to doe any worke acceptable vnto God, for impatience is so great an euill that by it, *optima quaesitum suffocantur*, the best things which are in man are choked; where impatience hath place, the grace of Prayer is silent. A man in the perturbation of his affection can neyther heare any wholesome admonition, nor doe any duetie of loue to them vnto whom hee oweith it, therefore saith the Apostle, *ye haue need of Patience, that after yee haue done the good will of God, yee may receive the promise.*

Best medicine  
of our present  
euils is patience

The patience of a Christian consists eyther in a suffering of our present euils, or in a patient expecting of our good that is to come. Our present euils are crosses and afflictions, euils of their owne nature, being fruits of sinne, yet changed vnto vs by the suffering of Christ. These crosses are eyther such as come immediately from God, or mediately from men; when they come immediately from God, we should receive them with thanksgivinge, as a cuppe, suppose bitter, yet wholesome, given vnto vs out of the hand of our heavenly phisition: where otherwise they are sent vnto vs by the hand of men, wee are there also not to suffer our affections to be disquieted, by consideration of him who brings it, but glorifying God who sent it, to receive it with patience, so *Danid* not looking vnto *Shimei* the bringer, received the cuppe of his curses as sent from God.

The Christian  
be where he  
will, shall not  
want cursed  
Cananites to  
croffe him.

As the Israelites wanted not Cananites to be pricks and thornes in their sides; so the godly in this life, liue where they will, shall not want wicked men to croffe them, which are vnto them, as thornes in their sides to stabbe them, and waken them to call vpon God. The Popple growes in the field of God with the good wheat, neyther is any man able in this life to sunder the one from the other, it being the Lords dispensation, that both should grow till the day of haruest, and then the good wheat shall be gathered into the barne,

barne, but the Tares shall be bound in sheaves and cast into the fire. In the meane time, let the Godly remember that euery wicked man among whom wee liue, is a tryall of our patience. As a skilfull Artificer vseth Lead to melt Gold, so the Lord vseth the drossle of the earth, which are the wicked, as meanes to purifie and perfect his owne children.

They are rods whereby he corrects vs, they are thornes whereby he wakeneth vs, therefore haue we neede to be armed with patience, and to walke circumspectly : the Lord will not haue them now to be weeded out of his field, hee will haue them to remaine in the face of his visible Church to the end of the world. *Patienter itaq; ferendum, quod non est festinanter auferendum,* we must therefore beare that patiently which wee may not sodainely take away. And of this patient suffering our Sauiour hath giuen vs a notable example; he knew that *Iudas* was a theefe and a traitor, yet hee offred vnto him his blessed mouth, euen then when he came to betray him; he knew that a featefull woe did abide him, yet did hee beare with him patiently, till his time came, for euery wicked man hath a perteicular day of iudgement assinged vnto him, wherein he shall be rooted out, as a noysome weede, by the hand of God, beside that generall destruction which abides them all.

But here, least vnder pretence of that which I haue said, men foster that Patience which is meeter to be destroyed, let vs consider what this true Patience is, which here is recommended: wee may this manner of way define it out of *Augustine*, Patience is a grace of the Spirir flowing from Grace and Hope, *qua equo animo mala toleramus, ne iniqua bona illa deseramus, per que ad meliora perueniamus,* whereby we so suffer things that are euill, that we forsake not those things which are good, by which we may attaine vnto those that are better: this excludes foure sorts of men from the praise of Christian Patience.

First, it excludes Ethnicks: euen those chiefe Philosophers renowned for Patience; it is true their ordinary behaumour

The are left for  
our tryall and  
our Sauiour by  
his example  
teaches vs how  
to vs. for them.

What Christian  
Patience is.

Ethnicke phi-  
losophers ex-  
cluded from  
the praise of  
true Patience.

beauour may conuince the vnbridled affections of many professed Christians. In which sence Basile commended *Socrates*: yet cannot their patience deserue the praise of true vertue; for neither did their suffering proceed from the Spirit sanctifying their harts by Faith, without which it is impossible to please God,nor was the end thereof directed to his glory; albeit as sayth the Apostle, *after a sort they knew him, yet did they not gloriſe him*, and though they seemed *omni virtutum genere preclaris*, to excell in euery kinde of vertues; yet herein are they conuinced to be vniuft, *quod dona Dei non retulerunt ad suum authorem*, that they returned not the gifts of God to the author thereof, but rather abused them to their owne vaine-glory; and so fayling both in the beginning, as also in that end whereunto they should haue beeene directed, they cannot haue the praise of acceptable vertues to God, but are rather to be accounted shadowes of vertues,than vertue indeed: *Quid enim illis cum virtutibus, qui Dei virtutem Christum ignorant?* what haue they to doe with vertue, who are ignorant of Christ the true vertue of God? *Certe verus philosophus est amator Dei*: but the most excellent thing that euer they did, flowed rather from a loue of themselues, and their owne glory,than from any loue of God.

Worldlings stayning great distresse for gaine, are also excluded from the praise of true Patience.

The second sort of persons excluded from the praise of true patience,are worldlings: who howsoeuer they indure very much, and sustaine great distresse in their bodyes, and restlesse cares in their mindes, yet haue not this end propoſed to them, that by the good which presently they ſeeke they may attaine vnto better. Our Sauour hath recommended to vs that patience whereby we poſſeffe our ſoules;hee counts not of thofe ſufferings, which men endure that they may poſſeffe things which are without them: for what is that poſſeſſion worth whereby men poſſeffe thofe things which are without them, they themſelues being poſſeffed within of worse than themſelues? They are called Lords, and are the ſeruants of ſeruants, haue Villages, Cities and multitudes

multitudes of men vnder their commandement, and they themselues are captiued slaves vnder the seruitude of Sathan: but that Patience is praise worthy, whereby we posseſſe our ſoules in patience, euen then when wee ſufstayne greatest losſe of things that are without vs: yet certainly all thofe cares of worldlings, which cauſes them to endure the neceſſities of hunger and thirſt, the heat of the day, and cold of the night, ſeemeſ to be but *licite quodammodo infanſie*, that is, lawfull and tollerable furieſ, if they be compared with others.

This definition doth also exclude from the praise of this excellent vertue thofe miserable Atheiſts who ſustaine great ſtreſſe and painfull labours, that they may commit euill. These are they of whom *Salomon* ſaith, they cannot reſt vntiſle they haue done wickedly. And of this ſort were thofe Lewes who vowed they would neither eate nor drinke, till they had the Apostles life; and thofe pharaſicall ſpirits, of whom our Sauiour ſaith, they compaffe both ſea and land to make one of their owne religion, and when they haue done, makes him ten times more than himſelue the childe of Sathan; this is wicked Patience. *Vera enim patientia est amica bone conſcientie, non inimica imoſentie*: as in like manner, that losſe of goods, want of reſt, and enduring of shame, which men ſuffer to obtaine the ſinfull pleasure of their luſts. For Patience is not *famsula concupiſcentie*, the handmaid of inordinate concupiſcence, but *comes sapientie*, the companion of godly wiſedome. And laſt of all here is ſecluded that Patience, by which men in the hardneſſe of hart, endure moſt stubbornely the punishment inflicted vpon them for their ſinnes, which is *miferanda potius durities, quam miranda aut laudanda patientia*, rather miſerable hardneſſe to be pitied, than patience worthy to be praifeſ: for then is patience good when the cauſe for which we ſuffer is good: it is not *pœna ſed cauſa que facit Martyrem*, every ſtrong ſuffering of torment makes not a man a Martyr, but the good cauſe for which hee ſuffers: therefore are we commanded

Atheiſts who  
pine themſelues  
to commit euill  
excluded from  
the praise of  
true Patience.

Carnall profef-  
fors patient  
when God is  
dishonored, ex-  
cluded from the  
praise of true  
Patience.

The holy spirit  
hath appeared  
sometime in the  
similitude of a  
Doue, sometime  
in the similitude  
of fire, teaching  
vs, &c.

commaunded not to suffer as murtherers, thecues, or euill  
doers but as Christians.

And last of all are excluded from this praise of Patience,  
those professors, who being neyther hot nor cold, can suffer  
with patience to see the Lord dishonoured, and not be grie-  
ued therat, fiery in their owne particulars, when they are  
crossed; but more than cold and remisse in the cause of  
God: this is not Patience but effeminate feblenesse. It is  
the praise of the Angell of the Church of Epheſus, that he  
could not suffer nor forbear them that are euill, & it is the  
dispraise of Eli that when he knew his sonnes did wickedly  
hee stayed them not. The Lord Iesus the most rare exam-  
ple of patience that ever liued in the world, was greatly com-  
moued when hee saw the house of God prophane with  
marchandise: though wee be but priuate men, yet the re-  
bukes of those who rebuke the Lord should fall vpon vs: if  
we loue the Lord, wee cannot but be commoued when we  
see him offended; for no man can suffer that to be contem-  
ned which hee loueth deerely: if we can doe no more, at least  
our eyes should gush out riuers of water when wee see how  
the wicked will not keepe his Law.

But as for those whom God hath placed in publike au-  
thoritie, there is more required of them, because more is  
giuen them, they ought to plead with an holy anger the  
the cause of Gods glory, following the good example of  
*Moses*, who had this praise, that hee was the most meeke  
man vpon earth; yet when the Lord was dishonoured by  
idolatry, his anger so encreased, that hee brake the Tables,  
thereby declaring the people to be most vnworthy, with  
whom the Lord shoulde keepe any couenant, hee stamped  
their calfe to powder, and executed the idolaters vnto death.  
That same holy Spirit, who once descended in the simili-  
tude of a Doue, did afterward descend in the similitude of  
fire, to teach vs his two-fold operation: in some cases he ma-  
keth those vpon whom hee descends like vnto the Doue,  
simple, meeke, patient, without any gall or bitternesse, and  
that

that is in offences done against our selues; otherwise in offences done against our God, he makes vs hot and feruent. Thus farre haue we spoken of Patience, which seeing it is so necessary a grace of the Spirit, we are to seeke it from the father of light, from whom euery manner of good gift doth descend vnto vs.

*Verse. 26. Likewise the Spirit also helpes our infirmities, for we know not what to pray for as we ought, but the Spirit it selfe makes request for vs, with sighes which cannot be expressed.*

**N**ow followes the second principall argument of comfort against the crosse : the first was taken from the comfort which is to come, this is taken from that present comfort and helpe which we haue euuen now: albeit affliction be a burthen heauier than wee of our selues are able to beare it, yet the spirit of Christ is present with vs, not as a spectator onely of our sufferings, but as a partie helper of vs in all our afflictions. This Spirit is that comforter whom the Lord Iesus promised to send; he once descended vpon the Apostles in a visible manner, in the similitude of cloven tongues of fire, and made every one of them to speake with new languages, and doth still daily descend in an invisible manner vpon the children of God, working in them heauenly motions and spirituall stength, whereby they stand in tentations: this is the summe of the argument.

Where first we haue to marke, that the Apostle ascribes vnto vs of our owne nothing but infirmities, the help wherby wee stand hee ascribes it vnto the Lord : and it is to be marked, that when the Apostle ascribeth vnto vs infirmities, he will thereby point out vnto vs, that remanent weaknes and debility to do any thing that is good; our best actions are rather a preasing to doe good, than a perfecting of it.

In

The second principall argument of comfort, is frō that helpe which presently we haue in our trouble.

We are full of infirmities, but our help is from the Lord, who is present with vs not as a spectator onely, but as an helper.

The Christian  
is freed from  
wickednes not  
from weaknes.

Why infirmities  
are left in vs af-  
ter our regene-  
ration.

In a Godly man his desires are better than his deeds, hee cannot doe the good that hee desires, as the Apostle plainly confesseth of himselfe : but the wicked haue their desires worse than their deeds; for when they haue done most wickedly, yet haue they still a desire to doe more, till their tormenting conscience waken them : and so whereas the one sinneth of weaknesse, the other sinneth of wickednesse. Certainlye they who are truly Godly are so far from wickednesse, that if they were such men as they desire to be, and could possibly perform that good which they prease to doe, there would not be such a thing as a spark of the life of sinne left remaning in them. Alwayes wee liue vnder this hope, that the Lord who hath already by his grace deliuered vs from wickednes, will also in his owne good time deliuer vs from our weaknesse : hee shall make our deeds answerable to our desires, and wee shall become such as may say, Now thankes be to God, for I doe the good which I would.

These infirmities after our regeneration are left in vs, partly as Antidotes against our naturall presumption, as wee may see in the holy Apostle, who least hee should haue beeene exalted out of measure, was buffeted with the Angell of Sathan : and partly for our prouocation to prayer, that haing experience of our owne weaknesse, wee might runne to the Lord who is the strength of our soule, and seeke his helpe by prayer, whereunto otherwise we are very slow by nature, notwithstanding it be the best and most acceptable seruice that we can giue vnto God vpon earth. We haue marked this in experience, that as they who finde not themselves bodily diseased seeke not the Phisition, so hee that feeleth not the spirituall infirmities of his soule, cannot pray vnto God to remedie them: the Lord hath vsed the infirmities of many as holy meanes to make them truely religiuous, who were propane before, and for these causes are infirmities left in vs.

*Infirmities.*

*Infirmities.* So the Apostle speaks in the plurall number, because not one, but manifold are the infirmities whereunto we are subiect : whereof there arises to vs a two-fold warning. First, that we take heede vnto our selues, and see where wee are weakest, to the end that there wee may strengthen our selues. The Philistims were very carefull to know wherein Sampsons strength lay, to the end that spoyling him of his strength they might spoyle him of his life : but Sathan by long experience knows our infirmities, and sets vpon vs there where hee knowes that wee are weakest. As therefore they who are besieged looke not so much vnto the stronger part of the wall, as vnto the weaker, that they may strengthen it : so wisedome craues that we shoule looke most narrowly to our greatest infirmities. Hee that hath children albeit he loue them all, yet hath he most respect to the most infirme among them; and he that hath many tene-ments of land, hasteth loonest to repayre that which is most ruinous; and among all the members of the body, we care most for those that are weake or wounded. Seeing Nature hath taught vs to take heed to those things which are ours, shall we not much more take heed vnto our selues ? It is even a point of holy wisedome to consider where wee are weakest, and what those sinnes are vnto which we are most subiect, and by which Sathan hath gotten greatest vantage against vs, that so we may take the more paynes to make our selues strong against it.

And after that by prayer and spirituall exercises, thou hast made thy selfe strong there where thou wast wont to be weake, yet take heede vnto thy selfe, it is not one but many infirmities whereunto we are subiect, and the craftie enimie can very well change his temptations vpon thee, if he be repulsed at any one part, whereat he was wont to enter, hee will goe about and seeke vantage at an other : and therefore seeing our enimie is restlesse, and the matter hee workes vpon is our manifold infirmities, let vs walke circumspectly, and pray continually, standing with the whole

Our infirmities  
are manifold.

Wee should  
strengthen our  
selues most  
where we are  
weakest.

Yefso that we  
remember that  
the enimie re-  
pulsed at one  
place will also  
fault another.

Comfort, our standing in tentations past, prooues we haue been supported by a stronger than he is that impugnes vs.

How the holy Spirit beares with vs & ouer-against vs euerie burthen laid vpon vs.

compleat armour of God vpon vs, that we may resist him. Where for our encouragement let vs marke, that albeit our infirmities be many, and our enimie strong, yet in all our conflicts we are not alone, but haue an helper who sustaynes vs. And this thou mayest finde in thine owne ex-perience, if thou wilt consider with me, whereof comes this that so many yeeres thou hast endured the battaile against principalities and powers? Is it not of the Lord, whose secret help hath sustayned thee? how oft hast thou beeene compassed with fearefull tentations, standing like Israel in the red sea, with mountains of waters about thee, threatening to ouerwhelme thee? how many times hast thou received within thy selfe the sentence of death, and beeene so farre cast downe, that thou hast thought with David, there hath beeene nothing for thee but death, and refection from the fauour of God? how oft hast thou looked to be swallowed vp of thy enimie, and giuen vnto him as a pray? and yet hath the Lord beyond thy expectation deliuered thee from so manifold deaths: Mayst thou not feele that the powers of hell are not able to quench that sparke of light and life, which God hath created in thee? No, no, assuredly if it had beeene in the power of Sathan to haue put it out, it should haue beeene done long or now: but blessed be the Lord, it is he who keepeſ our soules in life, and whose secret grace continually sustaines vs.

The greatnessse of this comfort shall yet appeare the better, if wee consider the word here vied by the Apostle, which signifies that he lifts with vs, and before vs in the battaile. We see by daily custome that the burthen which is too heauie for one, is made easie by the help of an other; two ioyning hand in hand lift vp that which one is not able to doe: and the burthen of Affliction, which to our Nature is intollerable, by the help of the Spirit becomes portable and easie; for he lifts not onely oueragainst vs, but least our part of the burthen should ouer-match vs, hee lifts also with vs, which the double composition of the word imports: herein then

then is our comfort, that the Lord our God is not like vnto other Lords and maisters of the world, if hee send vs forth to doe any worke in his name, hee goes with vs himselfe to assist vs, what good he commaunds vs to doe, he helpeſ vs to doe it, and whatſoever croſſe he layes vpon vs he strengthens vs to beare it, being as I ſaid euer present with vs, not as a ſpectator onely, but as an actor.

*For we know not.* The Apostle this way hauing generally ſet downe his ſecond principall argument of comfort, proceſſes to a particular explication thereof, wherein firſt he lets vs ſee that our infirmities proceed of the want of a ſpirituall diſpoſition to prayer: and ſecondly, that the way by which the Spirit helpeth our infirmities, is by the grace of prayer. Prayer then is here recommended vnto vs as a ſoueraigne remedie againſt all our infirmities. In our heauieſtentations wee get comfort as ſoone as wee get grace to pray, *Ascendit precatio, & diſcedit Dei misericordia,* vwhen Prayer goes vp, the mercy of God commeth downe: *deiſci-  
tur Satan cum tu ascenderis,* Satan is caſt downe when thou doſt aſcend by Prayer. At the Lords commaund the blinde ſees; the paralitique walkes, the dumbe ſpeakes, the deafe heares, ſhee that was ſickle of the Feuer riſeth and minifteſtſ; then comes theſe commaundementſ out, when thy Prayer preuailes with the Lord, light comes to reſolute our doubts, comfort to mitigate our trouble, strength to ſuſtaine our weakneſſe: bлаſted is the man to whom the Lord keepeſ open this doore of refuge, that hee may ſay in his greateſt diſtreſſe with Iehoshaphat, *O Lord wee know not what to doe, neyther is there strength in vs againſt this people, but our eyes are towards thee:* for hee may be ſure of comfort in time of neede.

Againe, wee learne here that it is not ſo eaſie a thing to pray as commonly men profeffe, it is thought of many that it is an eaſily thing to pray, therefore they begin it, and goe through it, as if it were a worke of no diſſicultie: but alas, if wee knew our owne naturall inabilitie, and how rare a

Our infirmities  
proceed from  
the want of  
Prayer.

Augustine.

Ambroſe de  
ſugraſſulis.  
cap. 7.  
We recover our  
strength by  
Prayer.

2 Chron. 20.  
12.

It is not an eaſie thing to pray

*Act. 8.31.*

Praier is a communing of the soule with God

Our natural inability to pray is, eyther in our corrupt vnderstanding, by which we seek things vnlawfull,

*Numb. 16.*

grace, the grace of Prayer is, we should not so vainely professe in our words, that wee can pray, as earnestly befeech him with the Disciples that he would teach vs to pray. As that Eunuch professed that hee could not understand without a guide, so may we that we cannot pray without a guide, it is easie to speake of God, but not so easie to speake vnto God; hee that will speake to God (saith Ambrose) must speake to him in his owne language, that is, in the language of his Spirit.

Prayer is not a communing of the tongue with God, but of the soule with God, and of such a soule onely as is taught by the holy Spirit how to pray: it is true the Lord vnderstands the thoughts of every mans heart, but the language acceptable to God, are those motions of the heart which are raised by his owne Spirit, and hee that wants this Spirit, can not speake vnto God in Gods language. Let this serue to reforme the corrupt judgement of many, who thinking themselues able enough to pray, passe ouer their dayes without the grace of Prayer, a fearefull punishment of carnall presumption.

This naturall inabilitie to pray consists in these: sometime the fault is in our vnderstanding, *fallimus purantes professe quae pacem, cum non profint*, wee are deceived, thinking those things to be profitable for vs which are not: so the Lewes not content to be fed with Manna according to the Lords dispensation, will haue flesh, which the Lord gives them, but in his anger: and their posteritie not content with the Lords governement, will haue a King like other nations, which the Lord gaue them, but in his wrath. Of this sort are they, who send out in stead of lawful prayers, vnlawfull imprecations against their brethren, crying for the plagues of God vpon their neighbours, for every small offence, in stead of the blessings of God: these are like the Disciples that prayed for fire from heauen to burne vp Samaria, not being led by a right spirit; or rather like vnto Corah, Dathan, and Abiram, who sent vp to the Lord strange

strange fire, vwhich at length brought downe a strange judgement vpon themselues.

Sometime againe wee seeke that which lawfully may be sought: the fault is not in the vnderstanding, but in the affection : as when men seeke lawfull things for the wrong end, or in the wrong place. Of the first (sayth Saint James) *yee seeke and receive not, because yee ask amisse, that yee may consume it upon your lusts.* Of the second (faith our Sauiour) *seeke first the kingdome of Go, and other things shall be cast unto you:* the Lord is greatly dishonoured when we seeke any thing before himselfe : for remedy let vs remember these rules. First, that the thing we seeke be good. Secondly, that vve seeke the greatest good in the first roome. And thirdly, that the secondary gifts vve seeke them for the right end, namely, that they may be seruants to vs in our seruing of God onely, and that wee abuse them not as occasions of sinning against our God.

And further we may learne here how little caufe either the Pelagian had of old, or the semipelagian Papists haue now, to magnifie so farre the arme of flesh, as to affirme that man vnregenerate hath power of his owne free-will, to make choise in things spirituall, of that which is good: for seeing vve cannot know vwhat is good for vs, till the Spirit teach vs, vwhat power haue vve of our selues to make choise of it? It is true that men by the quicknesse of their naturall vvit, haue found out many artes and trades, profitable for this naturall life; so *Iubal was the first Father of them who play on Harpes and Organes, and Tabbal-cain the first inuenter of cunning working in brasie and iron:* but as for spirituall things which concerne the life to come, man is not able by any power of Nature to help himselfe therein: for vwhat can he doe, seeing he doth not vnderstand those things that are of God?

*But the spirit it selfe makes request.* The Apostle to the Galathians hath a commentary for these words, when hee saith that God hath sent downe his Spirit into our harts, by

Or in our corrupt affection,  
by which wee  
seeke things  
lawfull for the  
wrong end.  
*James. 4.3.*  
*Mat. 6.33.*

What good can  
we doe by Na-  
ture, seeing we  
cannot doe to  
much as pray  
for our selues.

*Gen. 4.22.*

How the Spirit  
requests for vs.

which we cry: *Abba father*: the requesting then of the Spirit is no other thing, but his framing of such desires in vs by vvhich vve request God. And herenpon depends the efficacie of the prayers of Gods children: no mannaile they be effectual to moue the Lord, seeing they are the birth of his owne Spirit, the effect of his owne operations; they come from him, and it is not possible that hee can mislike them when they returne vnto him. If vve shall take a view of examples of holy Scripture, and Ecclesiastique story, vve shall finde that the prayer of the godly hath done many wonderfull things; yea, vwhat is it that feruent prayer hath not done?

Examples in  
holyscripture  
prooving the  
efficacie of  
Prayer.

*Abrahams* prayer opened the barraigne vvombes of *Abimelchs* houſhold, and cloſed vp the hands of the Angels who vvere ſent to destroy Sodome, they could bring downe no fire vpon it, till *Lot* vwas remoued out of it. The prayer of *Moses* parted the red ſea, and was more forcible to ouerthrow the armie of *Amarlocke*, than all the vveapons of Israel. The prayer of *Iofua* made the ſunne ſtand ſtill in the firmament; and *Samuels* prayer brought loude thunder, flashing fire, and heauie haileſtones vpon the Philiftims. *Elijah* by prayer closed the heauens for the ſpace of three yeeres and ſixe months, and opened them againe. And this example Saint James applyes to every godly man, that vvee ſhould not thinke they did theſe things by the priuiledge of their persons, rather than the efficacie of their prayer, hee ſlaueſt that *Elijah* was a man ſubiect to the ſame infirmities whereto we are ſubiect, and that the prayer of any righteous man auiles much, if it be feruent, no leſſe than his: though we worke not by prayer ſuch extermal miracles as hee did, yet doe we by it dravv downe inward grace, bringing light to the blind, life to the dead, and makes a wonderfull change by repenteance, a worke full of miracles indeed in them who obtaine it.

Examples in  
Ecclesiastique  
historie.

In like manner it is written that *Aurelius Antoninus* in his expedition againſt the Germanes, had in his armie a  
legion

legion of Christians, who by their earnest prayer vnto God, obtayned raine for refestment of his armie, when it vvas like to perish with thirst; as likewise fearefull thundring against their enimies: for which he then called that legion *κερωνόβολος, fulminatrix*, the thundring band. Thus in all ages hath prayer beene so forcible, that it hath sometimes altered the very course of Nature without, and at all times hath changed the course of corrupt nature within, in such as had it.

Where if the children of God, who are of tender conscience, obiect vnto me that the more I speake of the efficacie of prayer, the lesse is their comfort, considering that of a long time they haue called vpon the Lord, and can find no reliefe of their trouble: let them remember that in this temptation they are not without companions, godly men haue beeene exercised with the like before them, *David* a man after Gods owne heart, complaines oftentimes to the Lord that he was hoarse with cryngs and that albeit he continued his prayer day and night, yet the Lord was to him as one that is deaf, and would no more be mercifull vnto him, but at length he is alway compelled to burst out in glorious thanksgivning, prayng the Lord that hath heard his voyce: and not onely so, but hee hath left this which hee found in his experience to be true, as a bulwarke of our faith vnto all posteritie. *Surely the Lord will not faile his people, nor forsake his inheritance. He endureth but a while in his anger, but in his favour is life. Heo is the most high God that performes his promises toward me.* Howsoever in our trouble we thinke many times that he hath forsaken vs; yet will hee returne and reuise his worke in vs, and not faile to fulfill the desires of them who feare him. Thus looking vnto *David* let them not thinke euill to be tryed with the same temptation, by which *David* a man beloued of God was tryed before them, and consider that there is a difference betweene delaying and denying: the Lord for a time delayes that which hee will not deny, *non ut neget, sed ut commendet sua dona.*

X 4

And

Comfort for  
the godly when  
they pray and  
are not instant-  
ly answered.

*1 Sam. 12.  
20.21.*

*Augustine.*

*Chris. in Mat.  
bom. 10.*

If the Lord refuse that which we wil, it is because it is not for our weale.

And the refusal of anything to his owne, is not without the graunt of a better.

*Act. 1.6.*

7

8 11

and againe, *tardius dando quod petimus, instantiam nobis orationis inducit*, the Lord when hee is slow to give that which wee aske, doth it onely that he may command his gifts vnto vs, and make vs more instant and earnest in prayer.

For the better understanding of this, let vs distinguishe our petitions: sometime wee seeke those things which are not so expedient for our selues to be granted as refused vnto vs; and in these *non audiit nos ad voluntatem, ut exaudiat ad salutem*, the Lord regardeth not thy wil, but thy vveale. The Apostle buffeted by an Angell of Sathan, besought the Lord to remoue that tentation from him, but obtained not his wvil, the Lord saw it was not for his weale: and not onely doe we read that men beloued of God haue beene refused in mercy, but others haue had their petitions granted in anger: which wee may see not onely in the Israelites, vwho obtayned flesh when they sought, but in his anger; but also in those damned Spirits, vwho sought licence of the Lord Iesus to enter into Swine, and obtained it, but to the greater augmentation of their vvrath.

If therfore thy petition vnto God be for a thing absolutely necessary to thy saluation, be assured that howeuer the Lord delay it, hee shall not simply refuse it: and if otherwise thou craue a thing not absolutely necessary for thee, if the Lord refuse to satisfie thy will therein, it is that hee may doe according to thy weale. When the Disciple asked Iesus of the resurrection, *Lord wilt thou at this time restore the kingdome to Israell?* he satisfied them not in that which they craued; *It is not for you* (saith hee) *to know the times or seasons which the Father hath put into his owne hand:* but another thing meeter for them, and lesse craued of them, hee promised vnto them: *But yee shall receive power of the holy Ghost, when hee shall come upon you, and yee shall be witnesses unto me.* A comfortable answere indeed, an exchange most profitable for vs, and wee rest content with it, *So be it, euen so be it, O Lord, giue vs thine holy Spirit, and deny vs any other thing thou wilt.*

And

And of this againe we learne, that we liue onely by mercy, for not onely those things which we obtaine by prayer, are begged by vs, and giuen by God, *For what haft thou O man that thou haft not received?* but we see here that prayer it selfe, whereby wee get all things, is also a gift of God: if we wanted not of our owne, we would not seeke of another by prayer, and if vve could also pray of our selues, vve needed not another to teach vs, *Etiam ipsa Oratio inter gratie munera reperitur*, it is the Lord who commandes and worketh in vs both the will and the deed: vnto him therefore belongs the prayse of all,

Wee haue here also to consider a great comfort for the Godly, who are oftentimes redacted to that estate, that there is none among men to speake for them: *Ieremie* cannot finde one *Ebed-melech*, neyther haue the Prophets of the Lord ouer *Obadiah* to hide them: *Daniel* hath none to speak for him, al stands vp that had credit, to procure that he may be cast into the denne: those that should be friends, often-times become foes to the seruants of God, but euen at this time their comfort is, that not onely they haue Iesus the Iust an Aduocate for them at the right hand of his Father, but haue also the Spirit the Comforter within them, an Intercessor for them.

Miserable therfore must they be who bend their tongues to speake against those, for whom the holy Ghost maketh request vnto God: that rebuke which the Prophet gaue to *Iehoaphat*, vwhen he went out to help wicked king *Achab*, *wilt thou helpe them that hate the Lord?* we may turne to those in our time, that are enimies to the Children of God, Will yee hurt them, whom the Lord helpeth? The Children of God in all their infirmities haue the holy Spirit for their helper, vwhat euer man speakes against them, hee maketh request vnto God for them. It cannot then otherwise be, but in the end comfort must be to them, and confusion vnto their enimies. That oracle which *Zeresh* gaue to *Hamans* husband, shall assuredly prooue true vpon all the enimies of God

Prayer which obtaines all other gifts is also a gift of God, therefore the praise of all is due to the Lord  
*1 Cor. 4.7.*

Comfort for the godly, whē no man will speake for them they want not Intercessours.

Miserable are those who bend their tongues against them, for whom the holy Spirit maketh request.  
*2. Chron. 18.*

God in word or deed. If Mordecai be of the seede of the Iewes thou shalt not fail to fall before him: If Elijah be the man of God, though not a fire from heauen, yet doubtles a wrath from heauen shal ouertake his enimies. Only let those who are troubled by the malice of wicked men, make sure vnto themselves that they haue the Spirit of grace, and of glory resting in them, pertaker with them of their afflictions, and then let them be assured that eyther their enimies shall become their friends, or then the righteous Lord shall render vengeance vnto those that trouble them.

No malice of  
men can cut off  
the intelligence  
of a Christian  
with the Lord.

*With sighes.* Last of all wee learene here that the godly haue an intelligence with the Lord their God, whiche no power of man is able to cut away. For howeuer they may be seperated from the company of men, and locked vp in vnaccesible places, yet can no man hinder their access vnto God, and speaking with him: yea suppose they should cut their tongues out of their heads; for it is not by words, but by sighes they make request vnto God; and their sighes may well be increased by trouble, but cannot be destroyed. And herewith also let the children of God comfort themselves, vvhene they art brought vnto that extremitie, that neither eye, hand, nor tongue can serue them in prayer; let them looke vnto good king Ezekiah, who being so weakened with bodily diseases, that he could not speake distinctly vnto God, yet his mourning like a Dove, and chattering like a swallow, entred into the Lords eare, and brought back a comfortable answere to him.

Verse

*Verse 27. But hee that searches the hearts, knoweth what is the meaning of the Spirit, for hee makes request for the Saints, according to the will of God.*



East any man should thinke the sighes of the godly of little auiale, because the Apostle hath said they cannot be exprest, the Apostle here obuiates the doubt, shewing that albeit we cannot expreste them, yet the Lord to whom they are made he vnderstands them : for he knowes the meaning of the Spirit. Wherin first occurs to be marked this description of God : he is called the searcher of hearts. Many glorious stiles are guien to the Lord in holy Scripture, and among the rest this one, importing his great soueraigntie ouer all his creatures : many of his properties after a sort are communicable to the creature; but this is no way communicable : none but the Lord tryes the raynes and searches the heart. And in this the Lord is brought in reioycing, *Am I a God neere hand, and not a God farre off? Can any hide himselfe in secret places that I shall not see him? doe not I fill heauen and earth?* As for man hee is oftentimes so blinde that he seeth not those things which are neere him, no more than *Hagar* did the Well that was before her, and how then shall hee see things which are farre from him? hee seeth not things which are plaine and reuelled, farre lesse can he vnderstand those that are couered. Old *Iacob* when his eyes waxed dim was so deceiued that he tooke *Jacob* for *Esan*, but the auncient of dayes, who heares without eares, and sees without eyes, cannot so be deceiued. *Samuell* may looke vpon *Eliab*, and thinke hee should be King, because of his likely personage; but the Lord can tell him this is not the man : for man beholds the countenance, but the Lord regards the heart.

Of this we haue first to learne a lesson of true Godlines, that seeing the Lord searcheth the heart, it becommeth vs in

It is a stile only  
competent to  
God, that hee  
is the searcher  
of harts.

*Iere.23.23.*

Let not man therefore sinne vnder hope of secrecie.

*Esay 29. 15.*

*Psal. 94. 8. 9  
10. 11*

But let the eye of the Lord be an awband, euening secret to keepe vs from sinne.

*2. Sam. 2. 22.*

in all our waies principally to looke vnto it. It is in the most part of men an argument of their Atheisme, that they look curiously to the decking of the body, which falleth vnder the eye of man, but regard not the hid man of the heart, which falleth vnder the eye of God. And againe, we learne here, that it cannot be without great contempt to God, to sinne against him vnder hope of secrecie; it is with thy sin, to ioyne a mocking of God: for in effect thou sayest with the Atheist, The Lord seeth not. A most high sinne against his Maiestie, whereby thou dost all thou canst to pull out the eyes of the Lord, that hee shoulde not see, or at least thinks so of him in the false conclusion of thy darkned mind. No meruaile therefore, that against such as thou art, the Prophet threaten that fearefull curse: *Woe be to them that seeke in deepe to hide their counsell from the Lord, their works are in darkenesse, and they say, who seeth vs? or who knoweth vs? your turning of deuices shall it not be esteemed as the potters clay? for shall the worke say to him that made it, hee made me not? or the thing formed, say of him that fashioned it, hee had none understanding?* Understand yee unwise among the people, and yee fooles when will yee be wise? Hee that planted the eare, shall hee not heare? or hee that formed the eye, shall hee not see? hee that teacheth man knowledge, shall hee not know? Certainly, the Lord knoweth the thoughts of the heart of man, that they be but vanite.

Let vs therefore sanctifie the Lord God of hostes in our heart, let vs neuer seeke to hide our wayes from heaven, for that is impossible: let vs learne of Henoch to make our liues a walking with God, and with David, let vs alwayes set the Lord before our eyes: so in the middest of our owne house, wee shall walke in the innocencie of our heart: where there is no eye of man to make vs ashamed, the reuerence of God shall keepe vs from sinne. The feare of carnall men, is the countenance of men: what restrayned Abner, and made him vnwilling to slay Asahel? If I doe it (said he) how shall I hold vp my face to thy brother Ioab: but the awe of spirituall men

men is the countenaunce of God : this restrained *Joseph* that in secret hee durst not commit adultery, and it was his reason to perswade his brethren, *I feare God, and therefore dare doe you no euill.* Certainly this is onely true godlines, when wee liue so as vnder the eye of God, and the reuerence of his inuisible maestie, restraynes vs from doing those sinnes, which otherwise we might doe vnknowne, or at least vncontroled of mens.

And so much the more let vs endeauour to attaine to this holy disposition, because how so euer our corrupt Nature cannot hide her crooked wayes from the Lord, yet she desires and pleases to doe it, and if her deeds and thoughts be brought vnto the light, it is sore against her will : but the children of God renued by grace, willingly prefests their hearts to God, that he should looke vpon them. And this the Apostle points out here, when hee saith, that not onely God knowes the heart, but that hee searches the heart. Searching, is the inquisition of a thing which is hid and couered, and imports the contrary corruption of our Nature, vvhich seekes to hide and obscure it selfe from the Lord. As *Adam* presently after his fall sought to couer his nakednesse with figge-tree leaues, so hath he transmitted this heritable euill to all his posteritie, that when they haue done wickedly, they doe what they can to couer it : but in vain, for the Lord is such a searcher, from whose eyes no man can hide that for which he makes inquisition. *Laban* searched the Tent of *Jacob* for his idols, and could not finde them though they were there : but what the Lord searches hee shall finde out. If *Saul* hide himselfe the Lord can tell the people that he lurkes among the stuffe. As a light where it comes makes things to be seene which were hid in darknesse, so the Lord when he searches, saith he will search with lights; to tell thee that were thy deedes neuer so secret, hee will make them manifest. Let vs not therefore like the profane Atheists seeke to hide our secrets from the searcher, but let vs liue as in the sight of God.

The sonnes of  
Adam seeke to  
hidethemselues  
from the Lord,

But in vain.

Neither

The heart only makes the difference between the true christiani & counterfaite.

It is in great wisedome that God hath lockt vp the hart of one man from another.

Neyther is it without great cause that the Lord passing by other things, looketh onely to the heart, the heart being the essentiaill difference that distinguishest a true Christian from a counterfaite: for outward exercises of godlinesse the hypocrite in appearance may match the holy one. Ye shall see Cain sacrificing no lesse then Abel: yee shall see Esan seeking the blessing with greater crying, and moe-teares, than Iacob: and Saul shall confesse his sinne no lesse than David: and Ahab shall humble himselfe in dust and ashes, more penitent like than Ezechiah: the Pharisee shall be more abundant in fasting and giuing of almes, than the Publican. As he that doth paint a fire, may paint the colour and the forme of the bowing flame thereof, but can no way paint the heate thereof: so an Hypocrite can looke like a Christian, speake like a Christian, and in outward actions counterfeit the Christian, but can never attaine to the Christians heart: therefore is it that the Lord most of all delights in the heart, and we also most of all should take heede vnto it, to keepe it holy.

Beside this, that the Lord hath locked vp the heart of one man from another, and hath reserued the knowledge of the heart to himselfe onely, the Lord hath done it in great wisedome: for seeing that man diuided himselfe by sinne from God, their hearts by nature are so discordant among themselves, that if their hearts were as manifest to others, as their faces, there could not be a fellowship nor societie entertained among men. Looke how many men are in the world, there are as many sundry iudgements and wils, euery man hauing a kingdome in his breast, and so carryed away with a desire of his owne super-excellencie, that hee seeketh the advancement of his owne will with the ouerthrow of all others, whose will is not agreeable to his, if hee might attaine vnto it. Againe, the heart of man is such a bottomlesse fountaine of wickednesse, that if it were manifested, the world shoud be infected with viler abhominations, than any that yet are knowne in it: for if the tongue which is but

but a little member of the body, when it comes out but a small part of that filth which abounds in the heart, be so forcible as to corrupt the honest minds and manners of the hearers, what should be done if the heart it selfe were laid open, which is by nature but a stinking puddle, and filthy store-house of all iniquitie ?

And further for the comfort of the whole Church of God, and every member thereof, let vs marke the soueraigntie of our God ouer all his creatures in these two, that not onely hee is vpon their secrets whether they will or not, for hee sits in their hearts, but also hath soueraign commandement ouer them, so that he can when he wil, & will when his glory requires, eyther take their hearts vtterly from them, or turne their owne hearts against themselues, as domestick enimies to torment them. And as for the first, it is manifest out of this place, that the Lord sitteth vpon the secret counsell of the wicked; for hee searcheth the heart. It was a great discouragement to Benhadad King of Aram, that the secret conclusion, which hee laid with his captaines in his cabinet counsell, concerning the ordering of his battels against Israel, were discouered as they were concluded, by Elisha the Prophet, vnto the King of Israell, and who reueiled them to Elisha? but the Lord our God, who sits as moderator in the counsell of the wicked, whether they will or not to ouerrule their determinations, & direct them to his owne end, which is his glory, and good of his Church. Let our enimies then take counsell, and conspire together as they will, hee that doth sit in the heauens shall haue them in derision. The counsell of the Lord shall stand, and what hee hath decreed shall onely come to passe : let vs therefore rest in him.

It were good for men to consider this, that albeit man be sustained and vpholden by his owne heart, so that no other thing can help him if it faile him, yet it is in the Lords power to doe with it what hee will : how oft haue we seene that the Lord being angry at man, passing by all the members of his body, and leauing them whole and sound, hath

stricken

The soueraignty of God ouer man appears in this, that hee is vpon the se-crets of their hearts.

Man hath but his hart to hold him vp, & God can take it fio him, when hee will.

*Dan. 4.6.*

We haue neede  
of great reue-  
rence in prayer,  
seeing we speak  
to him who  
searcheth the  
heart.

*Psal. 139.23*

stricken the heart with such terrores, that most valiant men hauing eyes could not see, hauing a tongue could not speake, hauing hands could not strike to defend themselues, and hauing feete could not doe so much as runne away, their heart being taken from them by God, they are left in a strait and comfortlesse estate. But farre more miserable are they, when the Lord turnes their owne hearts against themselues, and makes them a terrorre to themselues. A fearefull example whereof wee haue in *Belsazar*, who seeing nothing without him, but the figure of a hand which stirred him not, was so stricken and pursued with his owne heart within him, that his flesh trembled, his countenance waxed pale, his knees smote one against another. If man considered this, he would be loath to prouoke the Lord vnto anger, seeing hee can neyther sustaine the wrath of God nor eschew it.

Moreouer wee are taught here, seeing our Prayer is a conference with him who learcheth the heart, that we should alway pray with our heart, for otherwise if wee draw neere him with our lips our heart being farre from him, hee will curse vs as deceivers, that hauing a male in our flock, doe sacrifice a lame thing vnto the Lord : that is, in stead of the seruice of our hearts, doe offer vnto him the seruice of our lips. The Lord hath no delight in the sacrifice of fooles, who are rash with their mouth to vtter a thing before him, not considering that hee is in heauen, and they are vpon earth, the mouth may reach to men who are beside vs, the heart only may reach to God who is aboue. It was a very godly protestation that *David* made, *Try me O Lord, and prooue my thoughts in the night*, and see if at any time I haue spoken that to thee with my mouth, which I haue not thought with my heart : and albeit wee haue not as yet atteyned vnto it, yet is it that holy sincertitie wherewithal wee shoulde ay me in all our prayers, so to speake vnto God that our conscience may beare vs record that we lye not, and that we haue spoken nothing with our mouth, which we haue not thought vwith our heart.

Wee

We are therefore for the right ordering of our prayers, to take heede to these three things. First, preparation before prayer. Secondly, attention in prayer. Thirdly, reverent thanksgivuing after prayer. As for the first, as *Moses* and *Iosua* put off their shooes before they came neere the Lord, so are we to remoue out of our hearts vncleane cogitations, and affections, whereby we haue trode in the filth of sinne, before we pray; for those are neuer lawfull, but most vnlawfull in the time of prayer. As for worldly cogitations they are sometimes lawfull, but neuer in the time of prayer. As *Abraham* vsed his Asses to serue him for the iourney, but when he came to mount Moriah, the place of the worship, he left them at the foot of the hill: so the thoughts of the world are sometime tollerable, if wee vse them as seruants, to carry vs through in our iourney, from the earth to heauen, but we must not take them with vs into the holy place wherein the Lord is to be worshipped.

To help vs to the preparation before prayer, let vs consider; first that he to whom we speake is the Father of light, and we are by nature but the children of darknes: call therefore vpon him in the sincerite and vprightnesse of thine heart; for he loues truth in the inward affections. Secondly, he is the Father of glory, come therefore before him with feare and reverence, for thou art but dust and ashes. Thirdly, he is the Father of mercy, repent thee therefore of thy finnes, and then draw neere with a true heart, in assurance of Faith.

The second thing requisit, is attention in Prayer: the Lord to whom we speake is the searcher of the heart, and therefore we shold beware that we speake nothing to him with our mouth, which our heart hath not conceiued. For it is a great mockerie to the Lord to desire him to consider those petitions which we haue not confisidred our selues; we scarcely heare what we say our selues, and how then shall we craue the Lord may heare vs? We finde by experiance that it is not an easie thing to gather together in one, and keepe

Y

vntied

Three things  
to be obserued  
in Prayer.

<sup>1</sup>  
That prepara-  
tion go before  
it.

Motives to  
preparation.

<sup>2</sup>  
That there be  
attention in  
prayer.

united the powers of our soule in prayer vnto God. Satan knowes that the gathering of our forces is the weakening of his kingdome, and that then we are strongest, when we are most fervent in prayer; and therefore doth hee labour all that hee can to flacke the earnestnesse of our affection, and so to make vs more remisse in prayer, by stealing into our hearts if not a prophane, at least an impertinent cogitation, so that vnlesse we fight without ceasing against the incursion of our enimie, like Abraham drivning away the rauening birds from his Sacrifice; vnlesse we expell them speedely, as oft as they come vpon vs, it is not possible that wee can intartaine conference with God by prayer.

3  
That after  
prayer there be  
thanksgiving  
to God.

And thirdly, after thy prayer thou shouldest come away with reverent thanksgiving. It is the fault of many careless worshippers, they goe vnto God as men goe to a Well to refresh them when they are thristie; they goe to it, and their face toward it, but being refreshed they returne with their backe vpon it: even so doe they sit downe to their prayers without preparation, powre them out without attention and devotion, and when they haue done, goes away without reverent thanksgiving: whereas indeede euery access to God by prayer, should kindle in our harts a new affection toward him, if we consider that when we pray, and gets any access, so oft we are confirmed in this, that he who hath the keyes of the house of *David*, and opens and no man shuts, hath opened to vs an entrance to the throne of grace, which shall never be closed againe vpon vs: whereof their should arise in our hearts a daily encrease of ioy, which should make vs to abound in thanksgiving.

The curse of  
Moab is vpon  
prophane men,  
they pray and  
preuailes not.

*Makes request for the Saints.* We haue further to learne that none are pertakers of the grace of Prayer, but men sanctified in Christ Iesus: the Spirit requests for Saints, not for prophane and impenitent men, howsoeuer sometime they babble for themselves, yet are their prayers turned into sinne. The curse of *Moab* is vpon them, *they pray and preuailes not.* As without sanctification we cannot see God, so without

without sanctification wee cannot pray to God : every one that calleth on the name of the Lord, should depart from iniquitie. Doe we not feele it by experience, that the further we goe from our sinnes, the neerer accessse we get vnto the Lord : and on the contrary, doth not the Lord protest against his people the Iewes? *albeit yee make many prayers yet I will not heare you, for your hands are full of blood. Will you steale, murther, and commit adultrie, and come and stand before mee in this house, where my name is called vpon, before your eyes? behold eu'en I see it, and will for this cause cast you out of my sight.*

But here seeing it is for Saints onely that the Spirit requests, what shall then become of mee may the weake Christian say, who am the chiefe of all sinners? To this I answere, that in vs who are militant here vpon earth both of these are true; wee are sinners, and we are Saints, but in sundry respects. If we say we have no sinne wee lye, and the truth of God is not in vs. And if our aduersary say that there is nothing in vs but sinne, hee is also a lyer. That therefore we may know how these are to be reconciled, let vs consider that the Euangelist Saint John saith, *hee that is borne of God sinneth not*: and in the same Epistle speaking also of men that are regenerate and borne of God, he saith, *if wee say we have no sinne we deceive our selves*. The Apostle Saint Paul speaking of himselfe in one and the selfe same place, affirmes that he did the euill which he would not, and yet incontinent hee protests that it was not hee but sinne dwelling in him.

The resolution of this doubt will arise by considering that in the Christian man are two men, the new man, and the old; the one the workmanship of God, the other the workmanship of Sathan; the one but young, little & weake in respect of the other, like little David compared to the Gyant Goliah. Yet the new man who is weakest hath this vantage, that he is daily growing, whereas the other is daily decaying; the life of the new man waxeth stronger, and

*Esay.1.15.  
Ierem.7.9.*

Seeing the spirit requests for Saints onely, how shall we know that he requests for vs who are sinners?

*1 Joh.1.8.*

*1 Joh.5.18.*

*Rom.7.15.*

17

In the christian man are two men, the new and the old,  
*so old, so young  
so strong, so weak  
so wise, so foolish  
so good, so bad  
so kind, so unkind*

God judges of  
the Christian  
by the new  
man, and not  
by the old.

*Num. 23. 21*

*Roms. 7. 24.*

How it is to be  
understood  
that he who is  
borne of God  
sinneth not.

stronger, the life of the old man weaker and weaker, the one tending to perfection, the other tending to a final destruction.

Now the Lord in judging of the Christian looks not to the remanents of sinne in him, which are daily decaying, but to the new workmanship of his owne grace in him, which is daily growing; according to it he esteemes, judges, and speaks of the Christian: from it hee gives vs these names, as to call vs *Saints, righteous, &c.* not counting with vs what wee haue beeene, neither yet weighing vs by the corruption of sinnefull nature which remaines in vs, but according to the new grace which in our regeneration hee hath created in vs, *He sees no iniquitie in Israell,* and it is his praise to passe by the transgressions of his heritage. But the Christian by the contrary in iudging of himselfe, he looks most commonly to that whereunto the Lord looks least, his sinnes are euer before him, the old man is continually in his sight, as a strong, and mightie Gyant, whose force hee feares, whose tyrannie makes him to tremble, and by whom hee finds himselfe detayned vnder miserable thraldome farre against his will, and therefore all his care is how to subdue this tyrannie, how to quench his life, and shake off his dominion in this warfare: hee sighes, complaines, and cryes vnto God with the holy Apostle, *O miserable man who shall deliver me from this body of sinne.* But because so long as this old man hath a life, hee neuer rests to send out sinnefull motions and actions, which doe greatly greive the child of God, therefore is it that hee esteemes himselfe a miserable creature, yea, and the chiefe of all sinners. Thus yee see how it is, that God accounts his children *Saints,* and they account themselves *Sinners.*

Where againe Saint John saith, that *hee who is borne of God sinneth not,* and yet that *hee who saith he hath no sinne is a lyer,* both of these is true. *He that is borne of God,* that is, the new man, *sinneth not:* for sure it is that all the sins which are committed by man, are either done without the knowledge of

of the new man, his vnderstanding being as yet so weake that he doth not know every sinne to be sinne, or then if he knowes them to be sinnes, they are done without his consent or approbation, yea they are done fore against his will, so that the *new man* in the sinnes which are done in the body is a patient not an agent.

So that as an honest man captiued by violence, and against his will compelled to behold wicked and abhomina ble deedes, which he would not so much as looke to if hee were free : so is the new man detayned in the body as a captive, and compelled to looke vnto that which he loues not, that is, to the sinnefull motions, vnruful lusts and affections of his corrupt nature, whereunto he consents not, but protests against them, and for their sake becomes weary of sojourning in the body, so that *Joseph* was not more weary of his prison, nor *Ieremie* of his dungeon, nor *Daniel* of the company of *Lyons*, nor *David* more weary of his dwelling in the tents of *Kedar*, than is the new man weary of his abiding in the bodie. Hee is like *Lot* in Sodome, whose righteous soule was vexed day by day, by hearing and seeing the unclean conuersation of the Sodomites : hee is like *Israel* in *Egypt*, kept in most vile slauerie by the tyrannie of *Pharaob*, lighing and crying : he is like the godly Iewes holden in captiuitie in Babell, many things they saw there done to the dis honour of God, which they no way approued, and many things they would haue done, that they had no libertie to doe. So this new man perceives many sinnefull motions and actions brought in vpon him by a superiour power, which are a grieve vnto him, and vexation of his spirit.

And this is the greatest comfort of the new man, that whatsoeuer good he doth, hee doth it with ioy : and on the contrary, euill that is done in the body it is a grieve to him to see it, yea he protests against it, *O Lord this is not I, but sin that dwells in me*, thou knowst I like it not, I allow it not, I wish from my heart there were not done in mee any thing that might offend thee. Onely happy, and thrice happy is

The new man  
lives in the  
body like Lot in  
Sodome :

*Psal. 120.5.*

Rejoycing  
when he doth  
good, grieved  
when he doth  
euill.

*Rom. 7.15.*

*How the Christian is both a Saint and a Sinner.*

the man, who with the holy Apostle is able to say so. Thus yee see in what sense the Godly are sayd by the Euangelist in one place not to sinne, and in another not to be without sinne. The Lord worke this holy disposition in vs, that the life of sinne may daily be weakened in vs.

We shold not  
present petitiōs  
to God, which  
are not accor-  
ding to his wil.

*According to God.* Wee haue last of all to marke here, that those petitions which flow from the Spirit, are according to Gods will, and therefore as concerning temporall things, because wee know not absolutely what is the will of God, whether health, or sicknesse, riches, or pouertie be most expedient for vs, wee are to pray with a condition, if it be his will: but as for those things which are directly against his will, it is a great mockery, if it be done with knowledge, or otherwise a grose impietie to seeke them from him. It is written of *Velleius* that one of his friends asking from him a certaine thing which hee refused, and being impatient of the refusall, did say to him, What aualeth thy friendship to me, if I cannot obtaine that which I craue? returned back to his friend this answere, And what aualeth to me thy friendship, if for thy sake I must doe that which becomes me not? If such equitie be in a mortall man that hee vvill not graunt an vnlawfull thing, euen to his tender friend, how much more are we to thinke that it is in the Lord our God: Away therefore with these cursed and abominable sacrifices, as to present vnto the Lord petitions which are not agreeable vnto his holy will.

A Christian  
hath accessē to  
the priuie chā-  
ber of the great  
king everwhen  
he pleaseth.

And last to conclude this, that wee may be encouraged to prayer, let vs consider vwhat excellent priuiledge this is, that the Christian as oft as hee pleaseth, hath libertie to speake vnto the Lord his God. The Persians thought it a piece of their fiftie glory not to graunt accessē easily vnto their subiects, yea, not to those of most noble ranck; therefore yee see how afraid *Hester* the Queene was to goe in vnto the King vnsent for. But the Lord our God King of Kings, proclaims vnto vs free accessē, as oft as we are disposed to call vpon him, ready at all times to extend the scepter

of his peace toward those who seeke him in spirit and truth. Yea, though vwith David thou preuent the morning, and rise at midnight to call vpon him, thou shalt find him, even then waiting vpon thee, *Inuenire potes, prævenire non potes*, come vwhen thou wilst thou maist find him, but canst not preuent him. Let vs therefore vse our libertie well, and see wee neglect not to begin in time our acquaintance with the Lord, by frequent speaking vnto him, if so be vve looke hereafter for euer to remaine vwith him.

Verse 28. *Also wee know that all things worke together for the best to them who loue God, even to them who are called according to his purpose.*

**N**ow followeth the Apostles third and last principall argument of comfort, taken from the prouidence of God, which so ouer-ruleth all things that fall out in the vworld, that hee caufeth them to worke together, and that for the best vnto those vwho loue him: and among the rest our afflictions are so farre from being prejudiciale to our saluation, that by the prouideuce of God, vwhich is the daily executer of his purpose, vworking all things according to the counsell of his vwill, they become meanes helping vs forward to that end, namely, conformitie with Christ, vwhereunto God hath appointed vs. The comfort is summarily set downe in these words, *All things worke together for the best to them who loue God*: the confirmation thereof is broken vp in these vwords, *even to them who are called according to his purpose*; and the explication is subioyned in the two subsequent Veres.

*Also*. That is, beside all the comfort vwhich I haue giuen you before, I giue you yet this further: not one but manifold are the comforts vwhich the Lord hath discouered for his children in holy Scriptures. *Many are the troubles of the righteous, but the Lord delivres him out of them all*: that is,

The third principall argument of comfort, is from the prouidence of God, working all things to the good of his owne.

Manifold blessings of God  
are vpon the  
Godly.  
*Psal. 34. 19.*

1 Cor. 10. 13

Zach. 1. 21.

If the first fruits  
of our comfort  
be so sweete,  
what shall the  
full masse be ?

None but a  
Christian can  
know the my-  
steries of the  
Gospell.

1 Cor. 9. 11.

1 Cor. 2. 14.

1 Cor. 2. 5. 6.

for every trouble the Lord hath a feuerall deliuernce. *Every tentation* (sayeth the Apostle) *hath the owne issue* : every horne that rifieth against vs to push vs, hath an hammer attending vpon it to reppresse it (faith the Prophet.) *Ezau mour-ened on Isaac*, albeit he vvas prophane, yet he cryed pittifullly, *Hast thou but one blessing my Father?* but vvee, with the holy Apostle may blesse our heauenly Father, who doth so comfort vs in all our tribulations, that as the sufferings of Christ abound in vs, so our consolations abound through Christ. The store-house of his consolations can neuer be emptied.

The Lord our God hath not delt niggardly nor sparingly with vs, but a good measure of consolation, pressed down and running ouer, hath he giuen vs in our bosome, his holy name be praised therefore. And yet how little is all this, vwhich now vvee receiue, in comparison of those inestimable ioyes prepared for vs, the like vwhereof the eye neuer saw, the eare neuer heard, the heart did neuer vnderstand? Surely the greatest measure of comfort vvee haue in this life, is but the earnest penny of that principall, which shall be giuen vs hereafter : if the first fruities of heauenly Canaan be so delectable, how shall the full masse thereof abundantly content vs, when wee shall behold the face of our God in righteousness, and shall be filled with his image, and with that fulnesse of ioy which is in his presence, and those pleasures which are at his right hand for euermore ?

*Wee know.* If yee ponder the Apostles words, yee shall finde that by an Emphasise he restaines this knowledge to the Children of God, excluding worldlings and naturalists from it: *The spirituall man discerneth all things, but hee him-selfe is judged of no man.* *A naturall man cannot understand the things that are of God.* The Gospell is wisedome indeed, but wisedome in a mysterie, and wisedome among them that are perfect. Every article of our Faith, and point of Christian doctrine, every priuiledge of a Christian is a mysterie : no meruail therfore that the Gospell be foolishnes to the naturall man who perisheth; the excellent things of christianitie can

can be knowne of none, but those who possesse them : the value, or rather vanitie of earthly Iewels hath beeene better knowne of some vwho neuuer had them, than of others who haue enjoyed them: but the Iewels of Gods Children such as *Peace, Righteousnesse, and Joy in the holy Ghost,* can be knowne of none, but of him vwho doth possesse them : the new Name none can know but hee vwho hath it, neyther can any man know the sweetnesse of *his Manna* vnlesse he taste it.

Pearles which  
none know but  
they who haue  
them.

If you goe, and speake to a Worldling of inward peace, and spirituall ioy, or of the priuiledges of a Christian, yee shall seeme to him a Barbarian, or one that speaks a strange language, which hee doth not vnderstand : or if hee himselfe speake of them, as hee hath learned by hearing, or reading, yet shall hee speake like a Bird, vttering voyces, which shée vnderstandeth not. As the brute beast knowes not the excellencie of mans life, and therefore doth delight it selfe with Hay and Prouender, seeking no better, because it knoweth no better : so the naturall man knoweth not the excellencie of a Christian, and therefore doth disdaine him, and esteeme him a foole, a madde man, and the off-scouring of the world; hee takes the doung of the earth in his armes for his inheritance : if hee can obtaine the portion of *Esau,* that the fatnesse of the earth may be his dwelling place; if his vvheat, and his oyle abound to him, hee careth for no more; hee knoweth not what it is to haue his soule made glad vwith the light of the countenance of God. This is your miserable condition, O yee wretched Worldlings, yee are cursed with the curse of the Serpent, yee creepe as it were, vpon your bellyes, and yee lick the dust of the earth all the dayes of your life, yee haue not an eye to looke vp vnto heauen, nor an heart to seeke those things which are above. Most fearfull is our estate, we warne you of it, but it is the Lord who must deliuer you from it.

Worldlings  
speake of them  
like birds coun-  
terfaiting the  
voyce of man.

This resolute knowledge is the mother of spirituall courage, constancy, and patience : for why shall hee feare in the euill

Worldlings  
cursed with the  
curse of the  
Serpent.

Sure knowl-  
edge of Chris-  
tian comfort  
is the mother  
of patience.

*Iob. 21.15.*

Other men ha-  
zards vnder  
hope, but the  
Christian runs  
as sure to ob-  
taine.

*Rom. 16.20*

*2 Chron. 20.*

17

euill day, yea, though the earth shoulde be remoued, and the mountaines fall into the middest of the sea, who sees the Lord sitting on his throne, and the glasie sea of the world before him, gouerning all the waltrings, changes, and euentes of things therein, to the good of them who loue him? Oh that wee had profited so much in the schoole of Christ all our dayes, that without doubting or making any exceptiōn we could beleue this which here the Apostle layes for a most sure ground of comfort, that so we might change all our thoughts and cares into one, namely, how to grow in the loue of God: that in a good conscience we might say to the Lord with Peter, *Lord thou knowest I loue thee*: castinge the burthen of all the rest of our feares, grieves, and tentations vpon the Lord who cares for vs, and hath giuen vs this promise for premunire, *all comes for the best.*

The Souldier with courage enters into the battell vnder hope to obtaine the victory; the Marriner with boldnesse commits himselfe to the stormie seas vnder hope of vantage; and every man hazards in his calling, yet are they all vncertaine venturers, and knowes not the end: but the Christian runnes not as vncertaine, but as one sure to obtaine the Crowne; for hee knowes that the God of peace shall shortly tread Sathan vnder his feet. What then? shall not hee with courage enter into the battell, wherein hee is made sure of the victory before he fight, knowing that all the warriours of Christ shall be more than conquerours through him? if we will onely stand still we shall see the saluation of the Lord. Gideon with his three hundred fought against the great host of Midian without feare, because hee was sure of victorie. David made hast and ranne to encounter with Goliah, because hee was perswaded that God would deliver him into his hands. The Israelits were not afraide to enter into the Riuere Jordane, because they saw the Arke of God before them deuiding the waters. And shall onely the Christian stand astonished in his tentations, notwithstanding that the word of God goes before him to resolute him that whatso-  
ever

euer falles out, shall come for the best to him? The Lord increase vs and make vs to abound more and more in the loue of our GOD; for perfect loue castt out feare: the Lord strengthen our faith, that through these mistie cloudes of affliction which now compasse vs, we may see that comfortable end which God in his word hath discouered vnto vs.

And to this effect we must beware of the subtle flights of Sathan, who to the end that he may spoile vs of this comfort in trouble, endeauours by all meanes either to quench the light of God vtterly in our mindes, or at least to darken and obscure it by precipitation of our vnbeleuving hearts: carrying vs headlong to judge of the works of God by their beginnings, and to measure our selues in trouble by our present estate and condition, not suffering vs to tarrie while we see the end: whereof it comes to passe that our hearts being tossed too and fro with restlesse perturbations, like trees of the Forrest shakken with the winde, we hasten in our necessities to be our owne prouisors, in our dangers we will be our owne deliuencers, and every way vve become the caruers of our owne condition. Wee haue so much the more neede to beware of this precipitation, because the dearest seruants of God haue fallen through it into fearefull sinnes against the Lord: As wee may see in David, who being in extreame danger in the Wildernesse of Maon, said in his feare *that all men were lyers*. Is not this a great blasphemie, to say that the promises which the Lord made to him by *Samuel* were but lyes? and in his other extremities hee is not ashamed to confess that he thought *that God had forgot to be mercifull, and had sforst vp his tender mercy in displeasure*: but when he saw the end, then he was compelled to accuse himselfe, and give glory vnto God. I shoulde haue beeene dumbe, & not opened my mouth, because thou didst it: and againe I said in my feare *all men are lyers*, for notwithstanding all *Samuels* promises, I looked for nothing but death, but now considering the deliverance, I must say pretious in the sight of the Lord is the death of all his Saints.

One of Sa-thans flights is to cause vs to iudge of the works of God by their be-ginnings.

What inconueniences arise from this precipitation.

Psal.39: 9.

Psa.116:10

Psa.116:13.

Seeing

He that will  
iudge of Lazarus  
on the dung-hill,  
shall think  
him more miser-  
able than the  
rich Glutton.

But wee shall  
best iudge of  
the works of  
God, if we tar-  
ry till they be  
ended.

*Esay 48. 22.*

*Psal. 37. 37.*

Gods wonder-  
full wisdome in  
causing things  
of so contrary  
qualities to a-  
gree to do one  
worke.

Seeing this precipitation made *Danid* to stumble and fall, may wee not feare least it carry vs to the like inconuenience vnlesse we learne to beware of it in time? let vs not therfore iudge of the vworks of God before they be ended. If wee should looke to *Lazarus* on the dung-hill, full of byles and sores, hauing no comfort but from the dogs, and compare him with the rich Glutton clothed in purple, and fairing daintely every day, what can wee iudge but that *Lazarus* is the most miserable of the two? yet if wee tarry till the Lord haue ended his worke, and *Lazarus* be conuayed to *Abrahams* bosome, and the rich Glutton be gone to his place, then shall the truth appeare manifestly, *All things worke together for the best to them that loue God.* Let vs therefore learne to measure the euent of things, not by their present condition, but by the prediction of Gods word; let vs cleave to his promise, and waite on the vision, which hath his owne time appointed, it shall speake at the last and shall not lye, though it tarry, let vs wait for it, it shall surely come and not stay: let vs goe into the Sanctuary of God and consider the end, there shall we learne that, *There is no peace to the wicked, howsoever they flourish for a time:* & that it cannot be but well with them who loue the Lord: *Marke the upright man, and behold the iust, the end of that man is peace, but the transgressours shall be destroyed together, and the end of the wicked shall be cut off.* Thus both in the troubles of the Godly, and prosperitie of the wicked, wee should suspend our iudgement, till wee see the end.

*All things worke together.* Mark the singular priuiledge of the Christian, not onely afflictions, but all other things whatsoeuer worke for the best vnto him, and not onely so, but they worke together. Many working instruments are there in the world, whose course is not one, they communicate not counsels; yea, their intentions oftentimes are contrary, yet the Lord bringeth all their workes vnto this one end, the good of those who loue him: where ever they be in regard of place; what ever in regard of persons; yea, how-

howsoeuer disagreeing among themselues, yet are they so ruled by the prouident power of the supreame gouernour, our heauenly Father, that all of them workes together vnto the good of them that loue him. For albeit the Lord rested the seauenth day from the workes of creation, so that hee made no new kinde of creature after that day, yet did hee not rest from the workes of prouidence or gubernation : whereof our Sauiour saith, *my Father workes hitherto and I worke*. When man hath finished a vvorke hee resignes it to another to be gouerned : as the Wright vvhene he hath buildded a shipp giues it ouer to the Marriner to rule it; neither is man able to preserue the vvorke of his hands, neither yet knowes hee what shall be the end thereof : It is not so with the Lord : as by the worke of creation hee brought them out, so by his prouident administration hee preserues them, and rules euен the smalleſt creatures, directing them vnto ſuch ends as he hath ordained them for in the counſell of his vwill.

How euer ſome Ethnicks haue beeene ſo blinde, as to thinke that God did neglect the ſmaller things vpon earth, *scilicet iſ ſuperis labor eſt* : and Epicures alio whoſe falſe conceptions of the diuine prouidence are reheatred by Eliphaz. How ſhould God know? how ſhould hee iudge through the darke cloud? the cloudes hide him that he cannot ſee, and hee walkeſ in the circle of heauen: yet it is certaine hee rules not a part onely but all; hee is not as they thought of him, a God onely aboue the Moone: No, though he dwell on high yet he abases himſelfe to behold the things that are on earth; hee is not onely a God in the mountaines, as the Syrians deemed, but a God in the vallies alio. There is nothing ſo great, nothing ſo small, but it falles vnder his prouidence, yea hee numbers our hayres, and keepes them, not one of them can fall to the ground without his prouidence. *Si ſic custodiuntur ſuperflua tua, in quanta ſecuritate eſt anima tua?* if hee ſo keepe thy ſuperfluities, how much more will hee keepe thy foule?

Let

God hath  
reſted from the  
worke of crea-  
tion, not of  
gubernation.  
*Iob.5.17.*

His prouidence  
extends to the  
smalleſt things.

*Iob.22.13.*

14.

*Pſal.113.*

*1 King.20.*

Augustine.

In greatest confusion of things, let vs keepe our comfort, the end of them shal be our good.

*Gen. 37. &c.*

The end of all the wayes of God, is our good.

*Psal. 25. 10.*

*Job. 13. 15.*

Let it therefore content vs in the most confused estate of things we can see fall out in the world, that the Lord hath said, *All things shall worke for the best vnto vs.* Let vs not question with *Marie*, how can this be? nor doubt with *Sarah*, how can I conceiue? nor with *Moses*, where shall flesh be gotten for all this multitude? but let vs sayth *Augustine* consider the author, and such doubts shall cease. As he hath manifested his power and wisedome in the tempering of this world, making Elements of so contrary qualities agree together in one most pleasant harmonie, so doth it appeare much more in gouerning all the contrary courses of men to the good of his own children. One notable example whereof wee will set downe for all. *Jacob* sends *Joseph* to Dothan to visit his brethren, his brethren cast him into the pit, *Reuben* releues him, the Midianites buyes him, and sells him to *Potiphar*, his Mistresse accuses him, his Maister condemnes him, the Butler after long forgetfynesse recommends him, *Pharaoh* exaltes him. O vwhat instruments are here, & how many hands about this one poore man of God? never a one of them looking to that end which God had proposed vnto him; yet the Lord contrary to their intention makes them all vworke together for *Josephs* aduancement in *Aegypt*.

But now to the particulars. There is nothing in the world which workes not for our weale: all the vworkes of God, all the stratagems of Sathan, all the imaginations of men, are for the good of Gods children; yea, out of the most poysonable things, such as sinne and death, doth the Lord draw wholesome and medicinable preseruatiues vnto them vwho loue him. *All the wayes of the Lord* (faith *David*) are mercy and truth: marke vwhat hee sayth, and make not thou an exception where God hath made none, *All, none excepted*: therefore be thou strengthened in the Faith, and give glory vnto God, resoluing with patient *Job*, albeit the Lord would slay me, yet will I trust in him.

Sometime the Lord seemes to walke in the way of anger against his children, which hath moued many of them to poure out the like of these pitifull complaints, the arrowes of the almighty are upon me, (said Job) the venime whereof doth drincke vp my spiriit, and the terrors of God fight against me, thou settest me vp as a marke against thee, and makes me a burthen to my selfe. Thy indignation lyes upon me (said David) yea from my youth I haue suffered thy terrors doubting of my life. For felicitie I haue had bitter griefe (said Ezekiah) for the Lord like a Lyon brake all my bones, so that I did chat-ter like a Swallow, and mourne like a Doue. I am troubled on every side (said the Apostle) hauing fightings without and terrors within. Yet in all this dealing the Lord hath a se-cret way of mercy, in the which he walkes for the comfort of his children : it is but to draw vs vnto him, that he shewes himselfe to be angry with vs, aduersatur tibi deus ad tempus, ut te secum habeat in perpetuum, the Lord is an aduersarie to thee for a while, that hee may for euer reconcile thee to himselfe. And this albeit for the present we cannot perceiue, and can see no other but that the Lord hath taken vs for his enimies, yet in the end we shall be compelled to acknow-ledge and confess with David, it was good for mee O Lord that ever thou correctedst me, for the Lord is mernailous in his saints : O the deeppenesse of the riches both of the wisedome and knowledge of God, how unsearchable are his iudgements and his wayes past finding out ? His glory is great when he worke by meanes, his glory appeares greater when hee worke without meanes, but then his glory shines most brightly when he worke by contraries.

It was a great worke that hee opened the eyes of the blinde man, but greater that hee did it by application of spittle and clay, meanes meete to put out the eyes of a seeing man than to restore sight to a blinde man. So hee wrought in the first creation, causing light to shine out of darkness; so also in the worke of redemption, for by cursed death he brought happy life, by the crosse he conquered the crowne, and

Yea euen when he seemes to be most angry with his chil-  
dren he is working their  
good.  
Job.6.4.

Isa.38.17.  
13.14

2 Cor.7.5.

Christ,in  
Mat. hom.14

Rom.11.33

1  
2  
3

For the work-  
ing of God  
with his chil-  
dren is by con-  
traries.

and through shame hee went to glory. And this same order the Lord still keepeth in the worke of our seconde creation, which is our regeneration, hee casteth downe, that hee may raise vp; hee kils and hee makes alive, hee accuseth his children for sinne, that so hee may chase them to seeke remission of sinnes; hee troubleth their consciences that so hee may pacifie them. And in a word, the meanes which hee vseth, are contrary to the worke it selfe, which hee intends to performe in his Children. Hee sent a fearefull darkenesse on *Abraham* euern then when hee was to communicate vnto him most ioyfull light; he wrestled with *Jacob* and shook him too and fro, euern then when hee came to blesse him; hee strooke the Apostle *Paul* with blindnesse at that same time, when hee came to open his eyes; hee frownes for a while vpon his beloued, as *Joseph* did vpon his brethren, but in the ende with louing affection shall hee embrace them; hee may seeme angry at thy prayers, as hee put backe the petitions of that woman of Canaan, but at length hee will graunt a fauourable answere vnto them. Let vs not therfore murmur against the Lord, by whatsoeuer meanes it please him to worke: It is enough wee know that all the wayes of God, euern when hee dealest most hardly with his children, are mercie, and tends to the good of those who loue him.

And as for Sathan's stratagems, it is also out of doubt, that they worke for the best to them who loue the Lord, not according to his purpose indeede, but by the Lords operation, who directeth all Sathan's assaults to another end then hee intended, and trappeth him continually in his owne snare. If vnder the Serpents shape hee deceiued *Adam*, vnder the Serpents name shall the Lord curse him, and all those weapons whereby hee seeketh to destroy the worke of Gods grace in vs, doth the Lord turne to destroy the workmanship of Sathan in vs: I meane that whole bastard generation of peruerse affections, which Sathan hath begotten vpon our mutable nature, by a most vnhappy and vnlawfull copulation. *De veneno eius fit spirituale antidotum:*  
of

Sathan's stratagems are directed to the good of the godly.

*Ambr. lib. 1.  
de penit. ca. 13*

of this poyson the Lord maketh a spirituall preseruatiue.

The experience of all the Saints of God proues this, that Sathan by his restlesse tentations doth destroy himselfe: which is most evident both in his tentations for sinne committed, tending to desperation, as also in his tentations vnto sinne, tending to presumption. Euyer accusation of the conscience for sinne past, is vnto the Godly man a preseruatiue to keepe him from sinne in time to come, hee reasoning with himselfe after this manner: If mine enimie doe so disquiet my minde with inward terroure, for those finnes which foolishly I did by his entisement, why shall I hearken to him any more, and so increase the matter of my trouble? for what fruit haue I of all those finnes which I did by his instigation, but terroure and shame? and shall I looke that this forbidden tree can render vnto me any better fruit hereafter? O what a faithlesse traitor is Sathan, he entiseth man vnto sinne, and when hee hath done it, hee is the first accuser and troubler of man for sinne. When hee comes first vnto vs hee is a tempter; when wee haue finished his worke (which is sinne) hee is an accuser of vs vnto the Judge; and when hee returneth, hee returneth a troubler and tormenter of vs, for those same finnes which he counselled vs to doe. Stoppe thine eare therefore O my soule, from the voyce of this deceitfull enchanter.

His tentations againe vnto sinne, are vnto the Godly man prouocations that spurre him forward vnto the throne of grace: for while as wee finde his restlesse malice purusing in vs that little sparke of spirituall life, whereby the Lord hath quickned vs, and our owne weaknes and inabilitie to resist him, then are wee forced with Israell in Egypt, to figh for the thralldome, and to cry with Iehoshaphat, O Lord our God, wee know not what to doe, bnt our eyes are toward thee. And who feeleth not this, that the grace of fervent prayer, wherein otherwise wee faint, our heart being more ready to fall downe than the hands of Moses, vnlesse they be supported, is greatly intended in the Children of God

Z

Sathans accusa-  
tions for finnes  
past are vnto  
the godly pre-  
seruatiues a-  
gainst sin to  
come.

And his tenta-  
tions to sinne  
chafes them to  
the throne of  
grace.

2 Chron.20.

13.

Ambr. ibid.

As the Philistims vnderstood not Samsons riddle, how sweete came out of the fowre, so cannot worldlings that comfort is in the croffe.

Judg. 14. 14.

Rgs. 5. 3.

2 Cor. 4. 13.

Heb. 12. 11.

Afflictions profitable to the children of God

by the buffets of Sathan as is manifest in the holy Apostle. *Magna certe potestas, que imperat Diabolo, vt se ipse destruat,* a great power of God this is certainly, which commandeth Sathan to destroy himselfe; *Se enim dastruit cum hominem, quem tentando supplantare studet, ex infimo fortiorum efficit,* for then doth hee destroy himselfe, when the man whom hee seeketh to ouerthrow by his temptation, of a weake man is made stronger, by those same meanes. Thus the Lord our God ouershoots Sathan in his owne bow, and cuts off the head of Goliath with his owne sword; his holy name be praised therefore.

Now as concerning outward afflictions, it is true that as the Philistims could not understand Sampsons riddle, how sweete came out of the fowre, and meat out of the eater, so cannot Worldlings vnderstand, that tribulation bringeth out patience, and that our light and momentarie afflictions cause unto vs a farre more excellent and eternall waight of glory: but the Children of God haue learned by experiance, that albeit no visitation be sweet for the present, yet afterward it brings the quiet fruite of righteousness unto them who are thereby exercised, and that there is more solide ioy in suffering rebuke with Christ, than in all the pleasures of finne, which endure but a season. As Moses the typycall Mediator of the olde Testament made by his prayer the bitter waters of Marah become sweet, so Iesus the true Mediator by his passion, hath mittigated to his children the bitterness of the croffe, yea, hath made it profitable ynto them.

The prodigall sonne concluded not to returne home to his Father till he was brought low by affliction. *Hagar* was proud in the house of *Abraham*, but humble in the wilderness: *Ionas* sleepeth in the ship, but watcheth and prayeth in the Whales belly: *Manasses* lived in Jerusalem as a libertine, but bound in chaines in Babell, hee turneth his heart unto the Lord his God. Corporall diseases forced many in the Gospell to come to Christ, where others enjoying bodily health would not acknowledge him. The earth which

which is not tilled and broken vp, beares nothing but thornes and bryers; the Vines waxe wilde in time, vntlesse they be pruned and cut: so would our wilde hearts ouer-grow with the noysome weedes of vnruley affections, if the Lord by sanctified trouble did not continually manure them. *It is good therefore (sayd Jeremy) for a man to beare the yoke in his youth: and David confesses, it was good for him that he was afflicted: yea our Sauiour faith, every branch that beares fruite, my heavenly Father purges it, that it may bring forth more fruit.*

No worke can be made of gold and siluer without fire, stones are not meet for pallace worke vntlesse they be polished and squared by hammering, no more is it possible that we can be vessels of honor in the house of our God, except first we be fined and melted in the fire of affliction: neyther can we be as liuing stones to be placed in the wall of heauenly Ierusalem, except the hand of God first beat from vs our proud lumps, by the hammer of affliction. As standing waters putrifie and rot, so the wicked feares not God because they haue no changes: and *Monk keeps his sent becuse he was not powred from vessel to vessel, but hath beeene at rest ever since his youth.* And therefore O Lord rather than that we should keepe the sent of our old naturall corruption, and liue in a careles securitie without the feare of thine holy name, and so become sicke in our sinnes, no, rather O Lord change thou vs from estate to estate, waken vs with the touch of thine hand, purge vs with thy fire, and chastise vs with thy roddes, alway Lord with this protestation that thou keepe towards vs that promise made to the sonnes of David, *I will visit them with my roddes if they sinne against me, but my mercy will I never take from them: So be it, O Lord, euen So be it.*

The same comfort haue we also against death, that now in Iesus Christ it is not a punishment of our sinnes, but a full accomplishment of the mortification of our sinne, both in soule and body: for by it both the fountaine and the fluxe

Lam.3.27.  
Psal.119.71  
Iob.15.20.

The wicked  
putrifie and  
rots in their  
prosperitie.

Iere.48.11.

2 Sam.7.14.

Death workes  
also the good  
of Gods chil-  
dren.

Death compared to the red Sea: Egyptians drowned in it.

But the Israelits of God shall goe through it,

How the enimies of Gods childre against their will procures their good.

*Gen. 50.20.*

of sinne are dryed vp, all the conduits of sinne are stopped, and the weapons of vnrighteousnesse broken. And though our bodyes seeme to be consumed and turned into nothing, yet are they but sowne like graynes of Wheat in the field and husbandry of the Lord, which must dye before they be quickned, but in the day of Christ shall spring vp againe most glorious. And as for our soules, they are by death releueed out of this house of seruitude, that they may returne vnto him who gaue them: therefore haue I compared death to the red sea, wherein *Pharaoh* and his Aegiptians were drowned, and sancke like a stome to the bottome, but the Israelits of God went through to their promised Canaan: so shall death be vnto you O miserable infidels, whose eyes the God of this world hath blinded, that no more then blinded Aegiptians can yee see the light of God shining in Golthen, which is his Church, though yee be in it; to you I say your death shall be the very centre of all your miseries, a sea of the vengeance of God, wherein yee shall be drowned, and shall fincke with your sinnes heauier than a milstone about the necke of our soules to presse you downe to the lowest hell.

But as for you who are the Israelits of God, ye shall walk through the valley of death and not neede to be afraid, because the Lord is with you, his staffe and his rod shall comfort you: albeit the guikiness of forepassed sinnes, yet remayning in the memory, the terror of hell, and horrour of the graue stand vp on euery side like mountaines threatening to ouerwhelme you, yet shall yee goe safely through to the land of your inheritance, where with *Moses* and *Miriam* and all the children of God, euen the congregatiōn of the first borne, yee shall sing prayses ioysfully to the God of your salvation.

Now in the last roome, concerning the imaginations of men against vs, wee shall haue cause to say of them in the end, as *Joseph* said to his brethren, *yee did it unto me for euill, but the Lord turned it to good.* The whole history of Gods booke

booke is a cloude of manifold witnessies concurring together to confirme his truth, therefore among many wee will be content with one. When *David* was going forward in battell against *Israell*, with *Acis* King of Gath, vnder whom he soiourned a while in the time of his banishment, the remanent Princes of the Philistims commanded him to goe backe, and this they did for the worst to disgrace him, because they distrusted him, but the Lord turned it vnto him for the best : for if hee had come forward he had been guiltye of the blood of *Israell*, specially of *Saul* the Lords anointed, who was slaine in that battell : from this the prouident mercy of God doth in such sort deliuere him that no offence is done by *David* to *Saul*, or his people, because *David* came not against them, neither yet could the Philistims blame him, because he went backe by their own commaund. So a notable benefit *David* did receive by that same deed wherein his enimies thought they had done him a notable shame.

And where otherwise it pleaseth the Lord to suffer wicked men to lay hand on the bodyes of his children, yet all they are able to doe is but like the renting of *Iosephs* garment from him. As he doth sustaine small losse whose garment is cut if his body be preserued : so the Christian when his body is wounded vnto the death, yet hath he lost nothing which hee striveth to keepe, for hee knowes it is but a corruptible garment, which would decay in it selfe, albeit there were no man to rent it. *Non sunt itaq; timenda spiritali, que sunt in carne, que extra nos est quasi vestimentum* : let not therefore our soule be afraid for those things which are done to our bodyes, for it is without vs as a garment that doth but couer vs. Thus haue wee seene how that their is nothing so euill in it selfe which by the prouident vworking of God is not turned to the good of his children.

Whereof arises yet vnto vs this further comfort, that seeing it is the priuiledge of every one who loues the Lord, it must much more be the priuiledge of the whole Church,

Death of the  
body to a  
Christian is  
but as the rent-  
ing of Iosephs  
garment from  
him.

Christofonie.

It is sayd in  
the bookes of  
the Prophets  
that hee  
should be  
a King in  
the world.

Since to euer  
ry Christian all  
things work for  
the best, much  
more are we to  
think that this  
is the priuilege  
of the whole  
Church.

*Gen. 12.3.*

A warning for  
Kings & such  
as are in au-  
thoritie.

*Hester. 4.14.*

*Exod. 7.*

They who rise  
to authoritie &  
not to the  
good of the  
Church shall  
assuredly fall.

that promise made to the Father of the faithfull, *I will blesse them that blesse thee, and curse them that curse thee,* we may easily thinke belongs also to all his seed, even to that congregation of the first borne. *The Lord will bee a wall of fire round about Ierusalem, and the glory in the middest of her,* he will keepe her as the apple of his eye, and make Ierusalem a cuppe of poysone to all her enimies, and a heauie stone, which whosoeuer striueth to lift shall be torné therewith, though all the people of the earth were gathered together against it, the weapons made against her shall not prosper, and every tongue that shall rise against her in iudgement shall be condemned. This is the heritage of the Lords seruants, and the portion of them that loue him: for the Church is that Arke which mounts vp higher, as the water increases, but cannot be ouerwhelmed: the bush which may burne, but cannot be consumed: the house built on a rocke, which may be beaten with winde and raine, but cannot be ouerthrown.

The Lord who changeth times and seasons, who takes away Kings, and sets vp Kings, hath reprooved Kings for his Churches sake, yea, hee gouernes all the kingdome of the earth in such sort, that their fallings & risings, their changes and mutations are all directed to the good of his Church. In one of these two sentences all the Judges of the world may see themselves, and foresee their end, for eyther that shall be fulfilled in them, which Mordecai said to Ester, *who knowes if for this thou art come to the kingdome, that by thee deliurance may come to Gods people?* or else that which Moses in Gods name said to Pharaob, *the oppressour of the Church in her adolescencie, I haue set thee up to declare my power, because thou exalteſt thy ſelfe againſt my people.*

May wee not behold here how vnsure their standing is, and how certaine their fall, who when they are highest, abuse their power most, to hold the people of God lowest; what else are they but obiects whom the Lord hath raised vp to declare his power and iustice vpon them? If wee shall mark the

the course of the Lords proceeding, euer since the beginning of the world. wee shall finde a blessing following them whom he hath made instruments of good vnto his Church, and that such againe haue not wanted their owne recompence of wrath, who haue continued instruments of her trouble.

When the Lord concluded to bring his Church from Canaan to sojourne in Egypt, hee sent such a famine in Canaan as compelled them to forsake it, but made plentye in Egypt by the hand of *Joseph*, whom the Lord had sent before as a prouisor for his Church, and by whom *Pharaob* was made fauourable to *Jacob*: but when the time came, that the Lord was to translate his Church from Egypt to Canaan, then hee altered *Pharaobs* countenance, and raised vp a new King who knew not *Joseph*, hee turned the Egyptians hearts away from Israell, so that they vexed Israell, and made them to serue by crueltie. Thus when the Lord will bring them to Egypt hee maketh *Pharaob* fauourable, which also brings a blessing vpon *Pharaob*, and his people; but when the Lord vwill haue them to goe out of Egypt, hee maketh another *Pharaob* an enimie vnto them, whereby both they are made willing to forsake Egypt, and *Pharaob* prepares the way for a fearefull iudgement on himselfe and his people.

Againe, when the sinnes of Israell came to that ripenes, that their time was come, and their day drew neare, the Lord stirred vp the King of Babell, as the rod of his wrath, and staffe of his indignation: *He sent him to the dissembling nation, and gave him a charge against the people of his wrath, to take the stoyle and the pray, and to tread them underfeete like mire in the streets;* and to this effect, that the Lord might be auenged of the sinnes of Israell, he subdued all the kingdomes round about them vnder the King of Babell, that no stoppe nor impediment should be in the way to hold back the rodde of *Ashur* from Israell. But yet againe when the Lord had accomplished all his worke vpon Israell, and the

Examples shewing how God hath altered the state of worldly Empires for the good of his Church.

In Pharaoh king of Egypt.

In the Monarch of Babell and Persia.

time of mercy was come, and the seauentie yeares of captiuitie expired, then the Lord visited the proud heart of the King of *Ashur*, and for his Churches sake he altered againe the gouernement of the whole earth, translating the Em-pyre to the Medes and Persians, that so *Cyrus* the Lords annoynted might performe to his people the promised de-liuernace.

Therefore in our greatest mutations our hart shold not be moued from confidence in God.

All which should learne vs in the greatest changes and alterations that fall out in the world, to rest assured that the Lord will worke for the good of his Church : though the earth shold be moued and the mountaines fall into the middest of the sea, yea, though the waters thereof rage, and be troubled, yet there is a riuier, whose stremes shall make glad the citie of our God in the middest of it; yea, if they who shold be the nourishing Fathers of the Church, forsake her, and become her enimies, they shall assuredly perish, but comfort and deliuernace shall appeare vnto Gods people out of another place. The Lord for a while may put the bryde of bondage in the Philistims hand, to humble Israel for their sinnes, but it shall be taken from them, at length his Church shall with ioy draw water out of the Well of saluation, and prayse the Lord, saying : *though thou wert angry with mee, thy wrath is turned away, and thou comfortest mee, yea Sion shall cry out, and shout for ioy, for great is the holy One of Israel in the middest of her.* And therefore in our lowest humilliations let vs answeare our enimies : *Reioyce not against me O mine enimie, though I fall I shall rise, when I shall sit in darkenesse, the Lord is a light vnto mee. I will beare the wrath of the Lord because I haue sinned against him, vntill hee plead my cause and execute iudgement for me, he will bring me forth to the light, and I shall see his rghteousnesse : then hee that is mine enimie shall looke upon it, and shame shall couer him who said to mee, where is the Lord thy God? now shall bee be trodden under as the mire in the streets? yea, so let all thine enimies perish, O Lord.*

Iob. 19.

For

*For the best.* This good or best, is no other thing, but that precious saluation prepared to be shewed in the last time, reserved in the heauens for vs, and whereunto wee are reserved by the power of God through Faith. Of this it is evident that our best is not yet wrought, it is onely in the vworking, and therefore vvee are not to looke for it in this life.

There is a great difference in this, betweene the Godly and the wicked : the one enjoyes their best in this life, the other not so, but looketh for it. If if should be demaunded when a wicked man is at his best, I would answere his best is euill enough, but then is bee at his best, when hee comes first into the world; for then his sinnes are fewest, his judgement easiest : it had beene good for him that the knees had not preuented him, but that hee had dyed in the birth. For as a riuier which is smallest at the beginning, increases as it proceedes, by the accession of other waters vnto it : so the wicked the longer he liueth, waxeth worse and worse, deceiuing and being deceived, proceeding from euill to worse, till at length hee be swallowed vp in that lake that burns with fire and brimstone.

And this the Apostle expresteth most significantly, when hee compares the wicked man vnto one gathering a treasure, wherein hee heapeth vp wrath vnto himselfe against the day of wrath : for euen as the worldling, who euery day casteth a piece of money into his treasure, in few yeares multiplyes such a summe, that hee himselfe is not able to keepe in minde the particulars thereof; but when hee breaketh vp his boxe, hee finds in it sundry sorts of coyne, which were quite out of his remembrance : Euen so it is, and worse with thee, O impenitent man, who not onely euery day, but euery houre and moment of the day doest multiply thy transgressions, and defile thy conscience, by hoarding vp into it some dead worke or other, to what a reckoning thinkest thou, shall thy sinnes amount in the end ? though thou doest forget them, as thou committest them, yet

What is a christians best.

A wicked man  
is at his best  
when he is first  
borne, for the  
longer he liues  
the moe sins he  
multiplies.

*Jerem.9.3*

A man conti-  
nuing in sinne  
compared to  
one gathering  
a treasure.

yet the Apostle tells thee that thou hast laid them vp in a treasurie.

With every new sinne he gathers a new portion of wrath.

Yea not onely hast thou laid vp in store thy sinnes, but with every sinne hast gathered a portion of wrath proportionable to thy sinne, which thou shalt know in that day wherein the Lord shall breake vp thy treasure, and open the booke of thy conscience, and set thy sinnes in order before thee, *then shall thine owne wickednesse correct thee, and thy turning backe shall reprove thee, then shalt thou know and beheld that it is an euill thing and a biter, that thou hast forsaken the Lord thy God.* Thou shalt be astonisched to see such a multitude of witnessses standing vp against thee, those sins which thou hast cast behind thy backe, thou shalt see them set in the light of the countenance of God : woe then shall be vnto thee, for the Lord then shall turne thine owne wayes vpon thine head, the Lord shall give thee to drincke of that cuppe which thou hast filled with thine owne hand, when thou shalt haue accomplished the measure of thine iniquitie, and hee shall double his stripes vpon thee according to the number of thy transgresions.

A Christians best beginsnes in the day of his conuersion

*Ioh.6.3.*

But as for the children of God if yee doe aske, when they are at the best: I answere, prayed be God, our worst is gone, our good is begunne, our best is at hand. As our Sauour said to his kinmen, so may wee say to the worldlings, *your time is alway, but my time is not yet come.* We were at the worst immediately before our conuersion, for our whole life till then was a walking with the children of disobedience in the broad way that leads to perdition, then we were at the worst, when we had proceeded furthest in the way of vnrighteousnesse, for then we were furthest from God. Our best began in the day of our recalling, wherein the Lord by his word and holy spirit called vpon vs, and made vs change our course, turning our backes vpon Sathan, and our faces toward the Lord, and so caused vs to part company with the children of disobedience, that where they went on in their sinnes to judgement, we came home with the

the penitent forlorne vnto our fathers familie. That was a happy day of diuision betweene vs and our sinnes in that day with Itraell we entred into the borders of Canaan to Gilgall; there were we circumfised, and the shame of Egyp taken from vs, euen our sinne, which is our shame indeede, and which wee brought vwith vs euen from our mothers wombe. The Lord graunt that we may keepe it in thankfull remembrance, and that we may count it a double shame to returne againe to the bondage of Egyp, to serue any more that Prince of darknesse an bricke and clay, that is, to haue fellowship with the vnfruitfull workes of darknesse, but that like the redeemed of the Lord wee may walke from strength to strength, till we appeare before the face of our God in Sion.

Alway this difference of estates betweene the godly and wicked, should learne vs patience, let vs not seeke that in the earth, which our gratiouse father in his most wise dispensation hath referued for vs in heauen. Let vs not be like the foolish Iewes who loued the place of their banishment in Babell, better than their home. Now our life is hid with God in Christ, and we know not yet what we shall be, but we know when hee shall appeare we shall be like him, the Lord shall carrie vs by his mercy, and bring vs by his strength into his holy habitation; hee shall plant vs in the mountaine of his inheritance, euen the place which he hath prepared, and sanctuary which he hath established, then euerlasting ioy shall be vpon our head, and sorrow and mourning shall flye from vs for euer. And now till the Lord haue accomplished his worke in vs, let vs not faint because the wicked florish: how euer they prosper they are to bee pittied more than enuied; let them eate, and drinke, and be merry, sure it is they will neuer see a better life, then that which presently they enjoy, they haue receiuued their confolement in this life, and haue gotten their portion in this present world.

The day of our conuercion was a day of diuision betweene vs & our old sinnes which wee should not forget.

Seeing our best is not in this life, let vs posseſſe our soules in patience.

Surely

How they are  
to be pittied  
who reioyce in  
things present,  
as in their best  
things.

Surely, no tongue can expresse their miserie : and yet as *Samuel* mourned for *Saul* when God reieected him, and *Ieremie* wept in secret for the pride of his people, that would not repent of their sinnes : how can wee but take vp a bitter lamentation for many of you, whom in this time of grace wee see to be strangers from grace ? wee wish from our harts ye were not like the kinsmen of *Lot*, they thought hee had but mocked, when hee told them of an imminent iudgement, and therefore for no request would goe out of Sodonie, but tarryed till the fire of the Lords indignation did consume them : but that rather as *Sarah* followed *Abraham* from Caldee to Canaan, so yee would take vs by the hand, and goe with vs from hell to heauen : but alas, the lusts of the flesh hold you captiue, or then the loue of the world doth bewitch you; but all of them in the end shall deceiue you: for all the labour vnder the Sunne is but vanitiue and vexation of Spirit, when you haue finished your taske, you shall be lesse content than you were at the beginning; you shall be as one wakened out of a dreame, who in his sleepe thought hee was possessor of great riches, but vwhen hee awaketh behold hee hath nothing : or not vnlike that rich man who said in his securitie, *Now my Soule thou hast much goods for many yeares, and euuen vpon the next day redacted to such extreame necesitie with that other who disipiled Lazarus, that he had not so much as a drop of cold water to coole his tongue withall : then shall you lament and say, We haue wearied our selues in the way of iniquite, and it did not profit vs.*

*Luke. 12. 19.*

*Wisd. 5. 7.*

Miserable  
worldlings  
who take more  
paines to get &  
keep any thing  
than Iesus  
Christ.

Alas, how shall I learne you to be wise? Is not this a pitifull blindnesse ? the Lord vwhen hee created man, made him Lord aboue all his creatures, and now vnthankfull man sets every creature in his heart aboue the Lord. O fearefull ingratitude, *Doe you so reward the Lord, O foolish people and vnwise?* There is nothing which yee conceit to be good, but when yee want it you are carefull to seeke it, vwhen you haue it, you are carefull to keepe it; onely you are

are carelesse of the Lord Iesus, though hee be that incomparable iewell, vwhich bringeth light in darkenesse, life in death, comfort in trouble, and mercy against all iudgement: ye should set him as a signet on your heart, as an ornament on your head, and put him on as that glorious attire vwhich gets you place to stand before God. But vwhat paines doe ye take to seeke him? vwhat assurance haue yee that yee are in him? or vwhat mourning doe yee make, for that yee doe not possesse him? can you say in truth, that the tenth part of your thoughts or words haue been bestowed vpon him? No, no, it is the shame of many that they haue taken more paynes to keepe a signet on their hand, than euer they did to keepe Iesus in their hart; they wander after vanitie and follow lyes, they forsake the fountaine of liuing waters. Oh consider this yee that forget God, least hee teare you in peeces, and there be none to deliuer you.

The last lesson vve obserue in this part of the Verse is this: as all things workes for the best to them who loue the Lord, so all things workes for the wroost vnto the wicked; there is nothing so cleane which they defile not, nothing so excellent vwhich they abuse not. Make *Saul* a King, and *Balaam* a Prophet, and *Iudas* an Apostle, their preferment shall be their destruction: if they be in prosperitie they contemne God, and their prosperitie becomes their ruine: if they be in aduersitie they blasphemē him, and like raging waues of the sea cast out their owne dirt to their shameyea what speake I of these things? even their table shall be afnare vnto them, Iesus Christ is a rocke of offence vnto them, the Gospell the sauour of death vnto them, and their prayer is turned into sinnes; and what more excellent things then these? As a foule stomacke turns most healthfull food into corruption: so their polluted conscience turns iudgement into gall, and the fruit of righteousness into wormewood. And all this should prouoke vs to a holy care to become good our selues, or else there is nothing were it never so good can be profitable to vs.

Psal. 50.22.

How all things  
worke for the  
worst to the  
wicked.

The persons to whom the former comfort belongs are described to be such as loue God, and are called by him.

Three things inseperably knit, 1. Gods purpose concerning vs, 2. his calling of vs, 3. our loue toward him.

None can loue God but such as he hath chosen and called.

*To them that loue God.* We have heard the Apostles last argument of comfort, which is that the Lord so ruleth all things by his prouidence, that those things which seemes to be against his children, are made to worke together for the aduancement of their good. *Desus enim adeo bonus est ut nihil mali esse finaret, nisi etiam adeo esset potens, ut ex quolibet malo posset elicere bonum,* for God is so good that hee would suffer no euill to be, were it not he is also so powerfull that of every euill, hee is able to draw out good. Now wee proceede to the persons to whom this comfort belongs: who are first described to be such as loue God: secondly, as are called according to his purpose. Here are three things conioyned together, every one depending on another. First, the purpose of God, vwhich is no other thing but his eternall and immutable decree concerning our saluation. Secondly, our calling, flowing from this purpose. Thirdly, a loue of God, wrought in our hearts by this effectuall calling. These three are so inseperably conioyned together that from the lowest of these we may goe vp to the highest: of that vnayned loue of God which is in thee, thou mayest know that he loued thee, and in his vnchangeable purpose hath ordayneed thee to life. This is the greatest comfort that can be giuen to men vpon earth, to let them see that or euer the Lord laide the foundations of the earth, he first laid the foundation of thy saluation in his owne immutable purpose, which being secret in it selfe and obscured from vs, is now manifested vnto vs by our effectuall calling. But of this we will speake more God willing hereafter.

The loue of God then is set downe here as a principall effect and token of our calling: As the Lord calles none effectually but those whom hee hath elected: so none can loue him but those who are effectually calld by him; yea thou thy selfe who now loues the Lord, before thy calling louedst him not, thy heart went a whooring from God, and thou preferredst every Creature before him, and for the smallest pleasure of sinne thou caredst not to offend him.

It is thought among the multitude a common thing, and an easie to loue the Lord, and every man abhorres in word to be counted such a monster as hath not the loue of God, but they are farre deceiued; for man till he be called by grace cannot loue the Lord, *bererin is loue, not that we loued God, but that hee loued vs.* If now we doe know him and know him so that we loue him, it is because we were first knowne of him, and so knowne that we were beloued of him: not that there is any equalitie betweene these loues, or that we are able to match the Lord in affection; *non enim pari ueritate fluunt hi duo amores,* for these two loues flowes not in a like plentie: as the running of a little strand is nothing in comparison of the great Ocean, so is our loue to God as nothing, if it be compared with his incomprehensible loue toward vs, yet is it most certaine, *amor Dei amorem anima parit,* it is Gods loue to vs which begets in the soule a loue to God: *Nemo itaque se amari diffidat, qui iam amat,* let no man therefore who loues God distrust that he is beloued. It is very comfortable, that among all the pen-men of the holy Ghost none doe speake more of loue than *John,* even hee who vvas Christis beloued Disciple, whom hee loued aboue the rest: for it doth teach vs that whosoever is greatly beloued of God, shall also become a carefull practiser of loue toward others.

That therefore we may know the heart of God toward vs, it shall not be needful that we enter into his secret counsell, but let vs goe and enter into our owne hearts, and there we shall finde resolution, albeit the Lord send not now to you that are men, an Angell to witnessse, as hee did to *Daniel,* that he was a man greatly beloued of God, or to testifie to you that are women, that which he did to *Mary,* that shee was freely beloued of the Lord, yet so many of you as vpon knowledge in sinceritie can say with *Peter,* *Lord thou knowest that I loue thee,* haue here a testimonie no lesse certaine, to wit, his owne Oracle in his word, to make you sure that yee are beloued of him.

It is thought a common thing to loue God, but none can loue him who are not beloued of him.

*x Job.4.16.*

He that would know Gods purpose toward him, let him go downe to his own heart, and not vp to Gods counsell.

*Iob.21.15.*

And

Loue the first  
affection that  
Sathan peruer-  
ted.

And the first  
which in our  
regeneration is  
rectified by the  
spirit of grace.

The first ob-  
iect of refor-  
med loue is  
God.

August de  
temp. ser 223

And that the comfort may be the more sure vnto vs, seeing loue is the principall token of our calling, wee will speake a little of Loue, that so we may know whether wee be endued with this most excellent grace of the spirit or no. Naturally the affection of Loue in man is so inordinate, that not vnproperly *Nazianzen* called it *dulcem tyramum*, a sweet tyrannie, that by deceitfull allurements compels the whole man to follow it: and it is not onely in it selfe distempered, but altogether set vpon wrong obiects, our loue being so set vpon the creature that we neglect the Creator: a fearefull ingratitudo, that where in the beginning the Lord set vp man as Prince and ruler ouer all his creatures, putting all the workes of his hands in subiection vnder him, that man should meet the Lord with such vnthankfulness as to set in his affection, every creature before the Lord, *Doe yee so requisite the Lord O yee foolish people and unwise?*

But as this was the first affection which Sathan through infidelities peruerted, turning it from the Lord and setting it vpon the forbidden tree: so it is the first affection which in the regeneration is rectified by Faith, and by which faith workes in the sanctification of the rest, turning it from the creature and setting it vpon God. Where we are to consider of the lawfull obiects of our loue, and of the due measure of loue we owe vnto every one of them. The obiects of our loue are three: the first is God: the second is our selfe: the third is our neighbour.

The first and principall obiect of our loue is the Lord our God, whom we ought so to loue that wee loue him above all things, and that for no other thing more than for himselfe: in loue the Lord will not suffer a companion, neither Father, nor Mother, Wife nor Children, nay not thy ownelife should be so deere to thee, as that for any of these thou shouldest offend thy God, otherwise hee telles thee himselfe that thou art not worthy of him, and he will not reckon thee among those that loue him: *Non amat Christum qui aliquid plus quam Christum amat*, he loues not Christ who loues

loues any thing more than Christ, and then doe wee loue something more than him, if from him wee seeke any thing more than himselfe. This is a mercinarie loue, when man loueth God for his gifts. It was obiected by Sathan vnto Job but falsely; for euē then when he was spoyled of all the earthly comforts, which God had giuen him, yet the loue of God continued in him, from which he blessed the Lord. As the woman which loueth her husband because hee is rich, is rather to be called a louer of his riches, than of himselfe: so the Worldling, who with the carnall Israelite, doth worshippe God for his wine, and his oyle, and the rest of those good things which God giues men, is but an hyreling, not a sincere worshipper, nor a chaste louer of the Lord his God.

The second obiect of our loue is our selues: for in that the Lord requireth that I loue my neighbour as my selfe, it is manifest, that first of all I ought to loue my selfe. Hee that loueth not God cannot loue himselfe; and hee who loueth not himselfe, cannot rightly loue his neighbour: without the loue of God, all the selfe loue which is in man is but selfe hatred. As the frantick man who in his fury wounds his owne body is pittyed of all men, as one that hath no pitie of himselfe: so the prophane man, who by multiplying transgressions slayeth his owne soule, is more iustly to be accounted an hater of himselfe: it is the holy loue of God that first teacheth thee to take heed vnto thy selfe, to preserue both soule and body from the wrath to come, and that worketh in thee an holy care to conforme thy selfe to the Lord whom thou louest, and with whom thou desirest to remaine for euer. Thus being taught to loue our selues, we shall also learne to loue our neighbour; the ordered loue of our selues being (as I said) that patterne, according to which wee should loue our neighbour. *Prius itaq; vide si nosti diligere teipsum, & tunc committam tibi proximum, quem diligas sicut teipsum.* Learne therefore first of all to loue thy selfe, and then will I commit thy neighbour to thee that

A a

thou

The second obiect of reformed loue is our selues

He cannot loue his brother who loues not himselfe.

*Augustine.*

thou maist loue him as thy selfe. *Si autem nondum nosis diligere te, timeo ne decipias proximum sicut te,* but if otherwise thou haft not learned to loue thy selfe, I feare that as thou deceiuest thy selfe, thou wilt also deceiue thy neighbour, louing him so that thou draw him into the snare of sin with thy selfe, to both your destructions: this is not loue but hatred; for hee who loueth any thing truely, hateth every thing that would destroy it; as hee that loueth a garment, hateth the moth that consumeth it; and hee that loueth a tree, hateth the worme that eateth it vp: so hee that loueth a man will also hate the sinne that slayes the man, otherwise if thou cherish that which destroyeth him, thou hatest him indeed, and louest him not.

Man hath need  
to learne how  
to loue himself  
rightly.

*Aug. ad frat.  
in Eremo. ser.*

\* 30.  
*Amb. lib. 2.  
off. cap. 12.*

It is commonly thought a needlessesse lesson to teach a man how to loue himself, but in very deed it is most needful, it being a common disease among men, *amare res suas magis quam seipso*, to loue any thing which is theirs better than themselves, & *quis visceri indicet vita aliena, quem videt innissem vita sua?* and who can iudge that hee can be profitable vnto other men, whom hee feeth vnprofitable, yea, hurtfull vnto himselfe? Though it be principally said to Preachers, yee are the light of the world, and salt of the earth, yet doth it also (faith Chrysostome) appertaine to every Christian: but hee that hath not so much light as to shine to himselfe, how shall hee shine vnto others? how shall hee guide them, except it be as the blinde leades the blinde, and both of them at length falle into the ditch? and hee that hath no salt to pouder his owne speeches, nor to eate vp the corruption of his owne heart, how can hee effect the reformation of others? Thus you see how the spirit of grace reforming our affection of loue sets it vpon God, ourselves, and our neighbour.

Now as for the measure of our loue toward these, wee are to know that the loue of our selues and our neighbour is bounded and limited, but the due measure of the loue of God is to loue him without measure. Three conditions are required

Loue to our  
selues and our  
neighbor shuld  
be measured,  
but our loue to  
God shoulde be  
without mea-  
sure.

required in our loue to God : to wit, that we loue him with all our heart, with all our minde, and with all our strength: wee must loue him earnestly, that other loue draw vs not from him, but his loue may be so strong in our heart, as to banish out of it all other vnlawfull loue, & *vincat dulcedo dulcedinem, quemadmodum clavis clavum*, that so the sweetnesse of Christ may ouercome in vs all sweetnesse of the creature, as one nayle drives out another.

The Apostles loued Iesus with an hearty affection, *wee haue (said they) forsaken all things to follow thee*: yet had they not learned to loue him with all their minde, that is, wisely, with knowledge and vnderstanding: for they loued him so that they liked not his sufferings, and had no will that hee should dye; the speaches given out before hand by our Sauour of his death, they could neither conceiue them nor approue them: therefore did our Sauour rebuke them, *If ye loued me, ye would certainly reioyce that I goe vp to my Father*: out of doubt their affection was toward him, but they did not yet understand how good it was for the glory of God and mans saluation, that Iesus should dye, and therfore could not reioyce in it. And the Apostle Peter when hee heard that Iesus behoued to suffer, because hee loued him, said to him, *Maister pittie thy selfe*, but received this answere, *Goe behinde me Sathan, for thou understandest not the things that are of God: culpas in utroq; non affectum sed consilium*, blaming in them both, not their affection, but their vnderstanding: yet afterward when Peter was better informed, that Iesus behoued to dye, and rise the third day, hee dissuaded him no more, but rather promised that hee would dye with him; hee had now learned to loue Iesus not onely with his heart, but also with his minde; not earnestly onely, but also wisely; yet when it came to the poynt, hee denied his Maister at the voyce of a Damsell, because hee had not learned to loue him with strength, as hee did afterward: when he had received the holy Spirit in greater measure, hee loued Iesus euен to the very death, with so strong

Bern. in Cant  
ser. 20.

Three conditi-  
ons requisite in  
the loue of God  
*Mat. 19. 27.*

*John. 14. 21.*

*Mat. 16. 22.*

23.

In this life wee  
are farte from  
that measure of  
the loue of  
God which  
should be in vs.

Four medita-  
tions helpful to  
encrease in vs  
the loue of  
God.

I  
We should loue  
him, because he  
himselfe is the  
supreame good.

an affection, that before the Counsell hee choosed rather to dye for Christ, than to denye him, *Licet vitam tunc mi-  
nime posuit, depositit tamen*, in so much that albeit hee lost  
not his life, yet hee freely laid it downe for Iesus.

These are thee three, whereunto wee are to aspyre in all  
our life, to loue the Lord heartely; to loue him wisely; (for  
inconsiderate zeale, and temerarious precipitation doth not  
please him) and to loue him with so strong an affection, that  
wee chose rather to suffer death than to forsake him. But  
alas, how farre are wee from this holy disposition? who can  
say hee hath attained to that measure of holy Loue which  
the Law of God requireth in him? and therefore shoulde vve  
endeuour to grow daily in loue, earnestly praying the Lord,  
that hee vwould breath by his Spirit vpon that little sparke  
of heauenly life vwhich hee hath created in our hearts, that  
it be not extinguished with the ashes of our corruption, but  
may increase, and become a great flame to burne vp our af-  
fections with such a loue of God, as may carry vp all the  
powers of our soule toward him.

To this effect let vs meditate frequently vpon these four  
causes for vwhich wee should loue the Lord: first, for that  
which hee is in himselfe, to wit, the fountaine of all good-  
nesse, the greatest and supreame good; if it be good that  
man would haue, let him loue the Lord to vvhom there is  
none like in goodnes, *inuenito si potes aliquid pretiosius Deo,*  
*& dabitur tibi*, finde out if thou canst any thing more pre-  
cious than God, and it shall bee giuen thee. The Platonists  
by the light of nature saw that all the pulchritude and beau-  
tie which shineth in the creature vvas but *spendor quidam  
summi illius boni*, which shoulde transport vs in our affection  
toward him from whom it came, *Pulchrum cœlum, pulchra  
terra, sed pulchrior, qui fecit illa*, the heauen and earth are  
beautifull, but more beautifull is hee who made them: and  
therefore as oft as any good in the creature beginneth to  
steale our heart after it, let vs in our affection goe vp to the  
Creator, considering that the Lord hath not made these  
beautifull

beautifull or profitable creatures that we should go a whoring after them, but that by them as steps we should climbe vp to him that made them, and rest in him.

The second cause that may breed the loue of God in vs, if we meditate vpon it is, that the Lord hath first loued vs : *Innenimus eum, sed non praeenimus,* we haue found him, but we did not preuent him; we knowv him nowv, but were first knowne of him; hee found vs first, and that euен vwhen vve were enimies vnto him : *dilexit non existentes, immo resistentes,* he loued vs vwhen vve were not, yea vwhen vve were rebels against him, and shall vve not nowv being reconciled by the death of his sonne endeauour to loue him againe.

Thirdly, the Lord by his continuall gifts hath testified his loue to vs, he hath not beene vnto vs as a wildernesse, or as a land of darknes : if we vvill remember and tell what the Lord hath done to our soule, vvee shall finde vvee are ouercome with the multitude of his mercies, and there is none that hath deserued the loue of our hearts comparable to the Lord. If our loue be free let vs set it vpon him who is most worthy to be loued, and if it be venall, let vs also giue it vnto him who hath giuen vs most for it.

And fourthly, it shall waken in vs the loue of God, if vve consider in our hearts what great things the Lord hath promised to giue vnto vs, even such as the eye hath not seene; and the eare hath never heard; life without death; youth without age; light without darkenesse; ioy without sadness; a kingdome without a change, and in a word, he shall then giue vs a blessed life, *non de his que condidit, sed de seipso,* not of those things which hee hath made but of himselfe.

But to returne to our former purpose, that we may know whether this holy loue be created in our hearts by the spirit of grace or no, we must try it by the fruits and effects of loue, whereof nowv it shall content vs to touch a few. First, it is the nature of Loue, that it earnestly desires and seekes to obtaine that which is beloued. Hereby shalt thou knowv whether thy affection of loue be ordered by Christ, or

2  
Because he hath  
first loued vs.

Bernard.

3  
He hath decla-  
red his loue by  
innumerable  
gifts already  
giuen vs.

4  
He hath yet  
greater things -  
which he hath  
prepared for vs  
to giue vs.

Aug. de civit.  
dei. l. 10. c. 18  
Our loue to  
God must be  
tryed by the ef-  
fects thereof.

Property of  
Loue, it longs  
to obtaine that  
which is beloued.

remaine as yet disordered by Sathan. The affection which Christ hath sanctified will follow vpward, seeking to be there where he is. Every thing naturally returns to the owne originallē as the waters go downe to the deep, from whence they came: so carnall loue powred out like water, returns to Sathan who begat it, and carries miserable man captiued with it downward to the bottomles pit: but holy loue being as a sparke of heauenly fire kindled in our hearts by the holy Ghost, ascends continually and rauishes vs vpward toward the Lord, from whom it came, not suffering vs to rest till we inioy him.

We loue not  
God if we vse  
not the exerci-  
ses of the word  
and prayer, see-  
ing by them  
only we haue  
familiaritie  
with God vp-  
on earth.

*Psal. 119.97*

*Psal. 26.8.*

*Psal. 27.2.*

Let this then be the first tryall of our loue, if wee vse carefully those holy meanes by which vve keepe and enter-taine familiaritie with our God, it is an argument that vve loue him: and what other meanes is there by which man vpon earth is familiar with God, but the exercises of the word and prayer? Godly David who protests in some places that he loued the Lord, prooves it in other by the like of these reas ons, *O how loue I thy law? it is my meditation continually: and againe, I haue loued the habitation of thine house, and the place where thine honour dwells. One thing haue I desired of the Lord, that I may dwell in the house of my God all the dayes of my life, to behold the beautie of the Lord, and to visit his holy temple.* As this doth serue for the comfort of those who delight in the exercise of the word and prayer, so doth it serue for the conuiction of those, to whom any other place is more amiable than the tabernacles of God: an euident prooфе they haue not the loue of God, because they neglect the meanes euen when they are offered, by which familiar accesse is gotten vnto the Lord.

And againe, because the sight we haue of God in this life, is but through a vaile, and the tast we get of his goodnessse is but in part, and that in the life to come the Lord will fully embrace vs in the armes of his mercy, and kisse vs for euer with the kisses of his mouth: therefore is it that the soule which vnfainedly loues the Lord cannot rest content with that

We loue not  
God if we long  
not to be with  
him in heauen,  
wher he shews  
his most famili-  
lar presence.

that familiaritie which by the Word and Prayer it hath with God in this life, but doth long most earnestly to be with the Lord, where shee knoweth that in a more excellent manner shee shall embrace him : whereof proceedeth these and such like complaints, *As the Hart Brayeth for the rivers of water, so panteth my soule after thee O God, O when shall I come and appeare before the presence of my God ? My soule desireth after thee as the thirsty land, For I would be dissolved and be with the Lord, Therefore come, even so, come Lord Iesus.*

But alas, here are wee taken in our sinnes, thou sayest thou louest the Lord, but how is it then that thou longest not to see him, neyther desirtest thou to be with him ? yea, a small appearance of the day of death, or mention of the day of judgement, doth terrifie and afraiue thee : where as otherwise if thou didst loue him, they would be ioyfull dayes vnto thee : seeing in the one wee goe to him, and in the other he commeth to vs to gather vs, and take vs thither where he is. Surely, those men who contenting themselves with the gifts of God in this life, thinke not long to enjoy himselfe, are but like an adulterous woman, who if so be shee possesse the goods of her husband, regards not albeit shee never see himselfe. I confess indeed, wee may reioyce in all the gifts which God hath giuen vs, as in the tokens and testimonies of his loue, but wee are alwayes to vse them with this protestation, that nothing giuen vs in this life be allowed vnto vs for our portion and inheritance, and that no contentment euer come vnto our hearts till wee get himselfe who gaue them. If the loue of the Corinthians made the Apostle to say, *I seeke not yours but you*, how much more should the loue of God compell vs to say vnto him, It is not thy gifts O Lord but thy selfe I long for, thou art the portion of my soule : if thou wouldest give me all the worke of thine hands, yet shall I never haue comfort nor contentment, except thou dost give me thy selfe, *Therefore O thou whom my soule loneth, shew me where thou feedest, where thou lyest at noon,*

Psal.42.1.

Psal.143.

P. biliip. 1.

Renel.22.

How by this  
tryal it is found  
that many are  
void of the  
loue of God.



Cant.1.6.

noone, and doſt reſt, for why ſhould I be as ſhee that turneth aside to the flockes of thy compaſſions? Bleſſed is he that hungers and thriſts for thy righteouſneſſe, for hee ſhall behold thy face, and be filled with thine image, for in thy preſence is the fulneſſe of ioy, and at thy right hand are pleaſures for euermore.

<sup>2</sup>  
The effect of  
true loue is  
obedience, and a  
care to please  
the Lord.

*John. 21.15.*

The ſecond tryall of our loue is Obedience, and an holy care in all our callings to ſerue and honour the Lord. Preachers muſt be tryed by this rule, *Peter, loueft thou mee? feede my flocke.* Gouernours and Counſellers muſt be tryed by this, Can yee ſay in truthe with the Godly Gouernour *Dauid, I loue the Lord?* then will yee alſo ſay with him, what ſhall I render to the Lord for all his benefiſeſ? how ſhall I ſhew my loue toward him? and what ſhall I doe in my time for aduaancement of his glory? If thou doſt loue the Lord, then wilt thou be a nouriſhing Father to his Churche, a carefull aduaancer of his kingdome, a wiſe prouifor to remoue those ſtumbling blocks which hinder the courſe of the Gospell: If yee loue the Lord, then will yee ſtand vp with *Dauid*, and ſay, *Doe not I hate them O Lord that hate thee? doe not I earnestly contend with them that riſe up againſt thee? surely I hate them with unfained hatred, as if they were mine vtter enimies.*

*Pſal. 139.21*

What great  
blessing belon-  
geth to them,  
who in their  
calling ſecke to  
honour God.

*Eſay. 22.23.*

If ye honour the Lord as *Dauid* did, the Lord ſhall bleſſe you as hee bleſſed *Dauid*. *Dauid* ſware vnto the Lord, that hee would not reſt, till hee found out a place for the Lord, euen an habitation for the mightie God of *Jacob*. And the Lord ſweareſ againe vnto *Dauid*, that of the fruit of his body, hee would ſet vp one to raigne after him. But if otherwiſe there be nothing in you but a care to ſtabliſh your ſelues and your houſes, with the neglect of the glory of God, then remember that the curse of *Shebna*, and not the bleſſing of *Eliakim* ſhall be vpon you, *Yee ſhall not be fastened as a nayle in ſure place, but ſhall be rolled and turned away like a ball: the Lord ſhall diuine thee from thy ſtation, and out of thy dwelling place ſhall bee deſtroy thee: For the wicked ſhall not*

not have his desire, his thoughts shall not be performed, neither shall bee be established on the earth, but enail shall hant him to destruction, The Lord shall take thee and plucke thee out of thy Tabernacle, and roote thee out of the Land of the living.

And generally all of you in your callings remember that the value of your Christian loue must be tryed by the same touchstone, not by your words but by your workes. If any loue mee (faith Iesus) let him keepe my commandements, but here also the hypocrisie of this age is discouered : as the Lewes called Iesus their King, and bowed their knees before him, but spat in his face and buffeted him : so the bastard Christians of this age call Christ their Lord, and bowe their knees before him, yet by their sinfull life they crucifie him, and tread his bloud of the couenant vnder their feete : they kisse and betray him with *Iudas*, it is but a Scepter of reed they allow him, for they give him no commaundement ouer their affections, wherefore great is the controuersie which the Lord hath this day with the men of this generation.

The third tryall of loue is Bountifullnesse, the Apostle sayth *Loue is bountifull*: experience proues that every louer bestoweth bountifully on that which hee loueth : yee loue your bodyes, and therefore largely bestow vpon them to feede them, and cloth them, yea, with excessiue apparrell; yee loue your Children, and lets them want no needfull thing for them; yea, yee loue your beasts, and spares not to bestow largely vpon them : onely you say you loue the Lord, but wherein are yee bountifull toward him? It is true that in nothing can a man be profitable to the Almighty, but are there not workes commaunded vs,which shoulde so shine before men, that by them our heauenly Father may be glorified? though workes can be no merits, yet are they your witnesses, and what haue yee done to remaine when yee are dead as witnesses of your loue toward the Lord? Though your goodnesse extend not to the Lord, yet where

*Psa. 140.11*  
*Psalms 2.5.*

But this age in word calleth Christ their King, but casts off his yoke.  
*John. 15.10.*

3  
The proprie  
of loue is boun  
tifulnesse.  
*1 Cor. 13.4.*

is your delight that should be on his Saints and excellent ones vpon earth? where is your compassion and loue toward the brethren? are not the men of this age like vnto that fig-tree which had faire leaues, but not so much as one figge to giue vnto Iesus in his hunger, *hauing the shew of godlinesse but hauing denied the power therof*, yeelding words inough but no fruits to adorne the glorious Gospele of our Lord Iesus. Of these and many more if wee might insist in them, it is manifest that all haue not the loue of God in their hearts, who this day pretend it.

<sup>4</sup>  
The last is readines to suffer  
for his cause.

The last triall of Loue which now we bring, is readiness to suffer affliction for the cause of God. The Apostles being beaten for preaching in the name of Iesus, instead of mourning, departed reioycing that they were counted worthy to suffer for Christes sake, and all because they loued him. For the loue of *Rachel* seauen yeeres of hard seruitude seemed vnto *Jacob* but a short space. For the loue of *Dinah Sichem* willingly sustayned the circumcision and cutting of his flesh: much more to him in whose heart abounds the loue of the Lord, will bitter things become sweet, and hard things easie. This Loue hath made the holy Martyres step out of their owne element into the fire, with greater ioy and willingnesse, then worldlings haue when they sit downe to their banqueting tables to refresh them, or lyes downe in their beds to rest them. The Apostle who suffered all sorts of affliction for the Gospele, giues this for a reason, that the loue of Iesus constrainyd him. Thus much concerning the effects of holy loue, by which we are to make sure our calling, and consequently our election, for our euerlasting comfort.

A confirmation  
of his third and  
last argument  
of comfort.

*Euen to them that are called according to his purpose.* Hitherto the Apostle hath summarily set downe his third principall argument of comfort: and now in the end of this verse he shortly breakes vp the confirmation thereof, which is this: they who loue God are called according to his purpose, therefore all things must work for the best vnto them.

The

The necessitie of this reason shall appear if we consider that the Lord cannot be frustrated of his end. Those whom the Lord in his immutable purpose hath ordayned to glory, and whom according to that purpose he hath called in time, how can it be but all things must worke vnto their good? for the working prouidence of God which is the executer of his purpose, doth so ouer-rule all incidents which fall out in the world, and doth so gouerne all seconday and inferiour causes, that of necessitie they are directed to that end, whereunto the supreame cause of all, to wit, the purpose and will of God hath ordayned them. This is shortly set downe in these words, and more largely explained in the two verses following. It is the last reason of comfort, and the highest: for now the Apostle leades vs out of our selues, and setteth vs vpon that rocke which is higher than wee, hee carries vs by the hand as it were out of the earth vp into heauen, and lets vs see how our saluation is so grounded in Gods eternall purpose, that no accident in the world can change it.

We haue here then three things, euer one of them depending vpon another: the loue of God, flowing from the calling of God, and the calling of God, comming from the purpose of God: vnto which the Apostle here drawes vs, that vve casting our anchor within the vaile, and resting in the Lords immutable purpose, may haue comfort in all our present tentations. It is most expedient for the godly to marke this, that our manifold changes doe not interrupt our peace: let vs consider that the Lord hath in such sort dispensed our saluation, that the ground thereof is laid in his owne immutable purpose, but the markes and tokens thereof are placed in vs after our calling: the markes and tokens are changeable, like as wee our selues in whom they are, are changeable; but the ground holds fast, being laid in that unchangeable God in whom falles no shadow of alteration, *I am God and am not changed: My sheepe none can take out of my hand: The counsell of the Lord shall stand, and his foundation*

Comfort, that  
the ground of  
our saluation is  
in God, the  
tokens thereof  
in our selues.

*Esay. 46.  
Job. 10.  
2 Tim. 2.*

*foundation remaines sure.* It is true that the tokens of election cannot be fully taken away from any that is effectually called; nay not in the greatest desertion, yet haue they in vs their owne intention and remission. And this should comfort vs against our daily vicissitudes and changes, when wee feele that our Faith doth faint, our life languishes, our hope houers, and we are like to sincke in the temptation with Peter, and our feeble hands fall downe with Moses, yet let vs not dispair; no change in vs can alter Gods vncchangeable purpose, he who hath begunne the worke in vs will also perfect it. *Because I am not changed (faith the Lord) therefore is it that yee O sonnes of Iacob are not confymed.*

*Mal. 3.6.*

Our calling & conuersion flowes from Gods purpose & therefore all the praise of it belongs to the Lord.

This purpose of God is called otherwise the will of God, and the good pleasure of his Will. In that the Apostle saith our calling is according to his purpose, it teacheth vs to ascribe the whole praise of our saluation to the good pleasure of his will, and not to our owne foreseen merites. That poyson of pride which Sathan poured into our first parents, and by which they aspyred to be equall with God, doth yet breake forth in their posteritie, the corrupt heart of man ever ayming at this, to seeke vnto himselfe either in part or in whole, the power and praise of his own saluation. This is to start vp into the roome of God, and to vsurpe that glory which belongs to the Lord, and he will not give to any other: than the which no greater sacrilege can be committed against the Lord. O man content thee with that which the Lord offers thee, and let that alone which hee reserues vnto himselfe: *My peace (faith the Lord) I give to you, my glory I will not give to any other.* The first Preachers of the Gospell were Angels, they proclaymed glory and peace, but glory they gaue to God which is on high, and peace they cryed to the children of his good will which are vpon earth. It is inough that peace and saluation is giuen to be thine, but as for the glory of saluation let it remain to the Lord.

Hee

Hee is for this called the father of mercy, because mercy bred in his owne bosome. Hee hath found many causes without himselfe mouing him to execute iustice, but a cause mouing him to shew mercie hee never found, but the good pleasure of his will: therefore the Apostle saith, *the Lord hath called vs with an holy calling, not according to our workes, but according to his purpose & grace.* Surely except the Lord had reserued mercy for vs, we had beeene like to Sodome and Gomorrha: but it pleased him of his owne good will of the same lumpe of clay to make vs vessels of honour, whereof hee made others vessels of dishonour. And who is able sufficienly to ponder so great a benefit? and therefore howsoeuer the blinded Pharisee sacrifice to his owne net, and make his mouth to kisse his hand, as if his own hand had done it, yet let the redeemed of the Lord praise the Lord; let them cry out with a louder voyce than David did, *O Lord what are wee that thou art so mindesfull of vs? Not unto vs O Lord, not unto vs, but to thy name give the glory, for thy loving kindnessse and thy truth: for our salvation comes from God that sits upon the throne, and from the Lambe.* To thee O Lord be praise, and honour, and glory for euer.

Now as for the calling; we are to know that the calling of God is twofold, outward and inward. Hee speakes not here of the outward calling, of which our Sauiour faith, *many are called but few are chosen,* but he speakes of the inward calling, which is the first intimation and declaration of our election. For the decree of our election is alwaies hid and secret vnto vs, till the Lord by calling reueile it, and make it knowne vnto vs that we are of the number of those whom he hath appointed to life. As in his secret counsell hee made a distinction of the elect and reprobate: so by his calling hea beginnes the execution of this decree, separating the one from the other in this life in manners and conditions, who are to be seperated in the life to come for euer in estate and place.

For this cause  
he is called the  
Father of Mer-  
cy and not of  
Iudgement.  
*2 Tim. 1.9.*

Our calling is  
twofold, and  
the inward cal-  
ling is a decla-  
ration of our  
election.

All mankinde  
are consider'd  
standing in  
three circles, &  
they onely are  
blest who are  
within the  
third.

*Zach. 13. 9.*

*Mat. 7. 21.*

He that will take a right view of all mankinde, shall find them standing as it were, in three circles, they onely being happy, who are within the third. In the outmost circle are all those on whom the Lard hath not vouchsafed so much as an outward calling by his Gosspell; and here standeth the greatest part of the world. In the middle circle, which is much narrower, stand they who are pertakers of an outward calling by the Word and Sacraments. In the third circle, which yet is of smaller compasse than the other two, stand they who are inwardly and effectuall called; these are Christs little flocke; the communion of Saints; the few chosen; the Lords third part, so to speake with *Zachary*: the other two parts shall be cut off and dye, but the third will the Lord fine as siluer and gold: the Lord will say of them, this is my people, and they shall say *the Lord is my God*. It is a great steppe indeed that wee are brought from the first circle into the second, but it is not sufficient to salvation, yea, rather they who stand in the second circle, hearing the voyce of God calling them to repentance, and yet harden their hearts and will not follow him, may looke for a more fearefull condemnation then they who are in the outmost rancke of all. Double stripes are for him who knoweth his Maisters will, and doth it not. Sodome and Gomorrah shall be in an easier estate than they. Content not therefore your selues, that yee are brought within the compasse of the visible Church, that yee haue beeene baptised in the name of Iesus, and haue communicated at his holy Table, *Not every one that saith, Lord, Lord, shall enter into his kingdome*: except yee finde also his inward and effectuall calling, that the arme of his grace hath drawne you within the compasse of the third circle, and hath set you downe among those, whom he hath chosen to be his owne peculiar people.

And againe, that the calling of God is according to his purpose yeelds vnto vs this comfort, that seeing his calling is extended toward vs, we may be sure that from euerlasting hee

hee hath had toward vs a purpose of loue. Certainly hee had not sent his Gospell among vs, were it not that he hath here a number belonging to the election of his Graces hee hath lighted a candle among vs, and set it in an eminent candlesticke, to assure vs that hee is seeking here some peeces of money which were lost, and hee will not rest till hee finde them. When the Apostle *Paul* should haue gone to Bythinia, the Lord commaunded him to goe to Macedonia, what the purpose of God was, the euent declared, namely, that it was to conuert *Lidia* and the Iaylour. Who may not see here Gods meruailous mercy towards his owne, that for the conuersion of a few, will haue his Gospell to be preached to a whole kingdome? which doth yet more clearely appeare, in that when hee commaunded his Apostle *Paul* to tarry at Corinthus, hee gaue this reason, because (saith hee) *I haue much people here*: shewing vnto vs, that the greater haruest hee hath, the longer doth hee continue his Labourers among a people. This is the very work of God which hee is working in the middest of you, and for which hee continueth among you the preaching of his glorious Gospell, it is because toward many of you, hee hath a purpose of loue: some hath hee called already, whom hee will haue confirmed; others not yet inwardly called, hee will conuert by the Gospell, before hee remoue it. Let every man looke to himselfe, whether hee haue part in that grace which comes by the Gospell, or no; for woe will be to him that shall be found in darknesse, after that the light hath shined vnto him.

Good were it yet for vs all, if wee could more deeply consider this, that the Gospell of the Lord *Iesus* is come among vs, not by accident, nor by the meanes of men, but by the purpose of God: that in these dayes wee heare that voyce, which many of our Fathers heard not, that in some places of the world this Gospell is preached, and not in others, that it is continued with vs, notwithstanding of the manifold machinations of the Children of darknesse to subvert

Where ever the Gospell is preached to calmen there God hath toward some a purpose of loue.

*Act. 16.*

*Act. 18. 10.*

If this were cōsidered, it wold work a greater reverence of the Gospell.

subvert it, yea, that by such and such persons the Gospell hath beeene preached vnto vs, if wee did consider that all these fall out according to Gods determinate purpose, it would waken in vs a more reverent hearing of the word of Grace, and a greater care to take heede to the smalleſt occaſion of grace, when it is offered : but all the contempt thereof which now is among men floweth from this, that they doe not looke vnto the hand of God ſending out ſuch a message to them, by ſuch persons, at ſuch a time, in ſuch a place, as hee in his eternall purpose hath concluded with himſelfe. But as *Samuell* before hee knew the Lord, thought the voyce of God to be but the voyce of *Eli*, and therefore went againe to his reſt: ſo the great multitude of them who heare it, not as the word of God, but as the word of men, eſteeming that it commeth by the meaneſ of men, and not according to the determinate purpose of God, it is no meruaile if ſtill they returne to their old finnes, and remaine diſobedient to the heauenly vocation.

A fearefull token of Gods departure, whē he ceafeth to call a people any more,

For no hufbandman will want labourers in his field, as long as the haruest is not ended.

And further out of the ground laid already, that the calling of God is according to his purpose, we are taught, that the leaſt intermission of Gods calling ſhould be vnto vs a great matter of our humiliations ſeeing the Lord calleth men to be Preachers, and hath them in his hand as ſtarres, holding them out ſometime to one part of the world, and ſometime to another, that hee may communicate light to them who are ſitting in darkneſſe; the remouing of them from a people is a fearefull token of the Lords departure, and translating of his kingdome. The Husbandman calleth not his Labourers out of the field in the middeſt of the day, vnfleſſe the haruest be done : and if the Lord remoue his Seruants from a people, it is because his purpose is finiſhed; for the ground is ſure, that his calling is according to his purpose: but the Lord forbiddeth that the tearme of the ending of this calling ſhould euer come in our dayes.

And to the ende that wee haſte it not vpon our ſelues, wee are to know that as the Gospell comes not to a Land by

by mans procurement, so no power of man is able to remoue it. The Lord who set the Sunne in the Firmament, and gouernes it in such sort, that it giues light to one part of the world when another is in darknesse, and no malice of the euill doer is able to obscure it, howeuer hee hates it, hath also set his Gospell in the firmament of his Church, to giue light to Goshen, while as Egypt is in darknesse; and all the courses of politikes, though they were filled wwith Achitophels wisdome, are not able to stay it: onely our owne vnthankfulness, and abuse of the time of Grace is to be feared; if therefore wee loue the light let vs cast away the wvorkes of darkenesse, and walke in the light while as yet wee haue it: let vs welcome those messengers of peace, that come to vs in the name of the Lord, endeouuring by all holy meanes to transferre this Kingdome of God to our Children after vs, that they also may see the beautie of the Lord, (which vve haue scene) to their euerlasting saluation.

As the Gospell comes not by mans procurement, so no power of man can remoue it.

Verse. 29. *For those whom bee knew before, bee also predestinated, to be made like unto the image of his Sonne, that he might be the first borne among many brethren.*

 He whole Booke of God is full of heavenly consolation, euery parcell thereof hath in it the words of eternall life; but this place of Scripture wherein now wee are trauailing, may be called aboue the rest a treasure of comfort, for here the Apostle leadeth vp the Christian to the register of God, and lets him see his owne name written in the booke of life, his saluation established in Gods immutable decree, exhibited now by Gods effectuall calling, to be performed and perfected to him by his endlesse glorification. So that in all the booke of God, there is not so cleare and certaine a

*mind* TH  
What a treasure of comfort is to be digged out of this Verse.

Not so cleare a  
sight of saluati-  
on in all the  
booke of God.

The linckes of  
the Chaine of  
saluation :  
Election : Cal-  
ling : Iustifica-  
tion : Glorifi-  
cation, are knit  
inseperably.

He that hath a  
sure hold of the  
middle linckes,  
Calling and  
Iustification, is  
sure of the o-  
ther two, Ele-  
ction and Glo-  
rification.

sight of saluation giuen to the Christian as in this place. It comforted *Stephen* when he was in the vally of death, that he saw the heauens opened, and the Lord Iesus standing at the right hand of his Father : and it should no lesse comfort vs in all our tribulations that the Apostle here lets vs see the third heauens opened vnto vs, to make knowne vnto vs the will of God concerning our saluation.

This comfort the Apostle brake vp shortly as we heard in the end of the last verse, and now more largely explanes it in these two verses : in the which hee sets downe in order the causes of our saluation, and lets vs see how our present effectuall calling is so inseperably knit with our election & glorification by the hand of God, that no power in earth nor in hell is able to sunder them : whereof the certaintie of his former comfort appeares cleerely, that of necessitie all things must worke together for the best vnto them that loue God, euen to them that are called according to his purpose. Which shall yet be more manifested if wee consider how that this golden Chaine of our saluation reaches (so to speake it) from eternitie to eternities the beginning of it, albeit without beginning, is our Election; the end of it, albeit without end, is our Glorification. And these two ends of the chaine the Lord keepes them sure and secret in his owne hand, but the two middle linckes thereof, to wit, our Calling and Iustification, the Lord lets them downe from heauen to the earth, that wee for our comfort might gripe and apprehend them, and being sure of the two middle linckes, we might also be sure of the two ends, because the Lord hath knit them inseperably together.

Thou then who wouldst be comforted with the assu-  
rance of thy saluation, make it first knowne to thy owne  
conscience, by breaking off the former course of thy sinnes,  
and by well doing for the time to come, that God hath cal-  
led thee and iustified thee. Gripe sure as it were with the  
one hand the lincke of Calling, and with the other the  
lincke of Iustification: fasten both thy hands vpon the middle  
linckes

linckes of this Chaine, that by them thou mayst be pulled out of this dungeon and raised vp to heauen to see that thou art one of them who was elected before time, & after time shall be glorified. To make this yet more plaine we are to know that this mortall life of ours is a short interiected point of time, betweene two eternities (so to call it,) in the which some in feare and trembling working out their salvation passes from Gods eternall election to endlesse glorification: others againe in wantonnes and carelesse securitie, drinke in iniquitie with greedinesse, and so steps from the decree of reprobation, that most iustly they procure their owne condemnation: So that euery man hath to consider of his euerlasting weale or woe by his present disposition in this life.

Oh that we had sanctified memories, alwayes to remeber this: so long as we are here, if of weakenesse wee fall wee may rise againe, and if in one day we haue not learned well to repent, we haue leaue of the Lords patience, to learne it better another day: but he who in the day of his transmigration steps the wrong step, will never get leaue to amend it: where the tree falleth it shall lie there: the wicked who die in their sinnes, step downward to the deepe pit and gulfe, out of the which there is no redemption. Let vs therefore be well aduised before we leape; let vs fasten the one foote vpon the border of that Canaan, before we go out of the body; let vs make sure that wee shall be receiued into those euerlasting habitations. This shall be done if we make our whole life a proceeding from election to glorification, and that through calling and iustification, which two haue inseperably following them the sanctification and renouation of the whole man. The Lord make vs wise in tyme that we may consider the course of our life, and thinke of the end wherunto it leads vs: for as Moses protested to Israell, so doe I vnto you, *I have laid this day life and death before you: the Lord give you grace to make choise of the best.*

Our present  
life is a point of  
time betweene  
two eternities.

If in this life  
we fall we may  
rise againe, but  
if in death we  
step downew-  
ard we shall  
never mend it.  
*Eccles. 11.3.*

*Deut. 30.15.*

Prescience and  
Predestination  
how they are  
here distingui-  
shed.

Prescience im-  
properly ascri-  
bed vnto God.

Prescience two  
manner of  
wayes consid-  
ered, generally,  
and specially.

In these causes of our saluation linked together in this Chaine, we haue first to looke vnto Gods decree, consisting in his foreknowledge and predestination : secondly, to the execution thereof, which is made by his Calling, Iustification, and Glorification. The decree hath in it these two acts or preordinances (so to call them) Prescience and Predestination, which this manner of way are to be distinguished : by foreknowledge the Lord sets before him the whole number of mankinde, whom of the good pleasure of his owne will he purposed to sauе : so that the first preordinance is this, these are they whom I will sauе : by predestination againe he concluded to sauе them by such and such meanes; so that the second preordinance of the decree is this; those whom I haue decreed to sauе I will sauе this manner of way; so that prescience lookes to the person to be saued, predestination to the meanes whereby they are to be saued. Where wee must consider that this decree of God is thus distinguished by the Apostle in these two words for our capacitie, who being but mortall creatures endued with reasoun, conceiuers, vnderstands, and discernes one thing after another, and cannot doe otherwise : but it is not so with the Lord our God, who being himselfe a most perfect vnderstanding, by one act without prioritie or posterioritié, knowes, conceiuers, and discernes all things.

We come first now to speake of Gods foreknowledge : the properties of God are either absolute, as namely, that he is a Spirit, simple, and infinite, or else such as haue a relation to the creature. And of this sort is foreknowledge, which improperly is ascribed vnto God : for properly there is no fore nor after in God, nothing past, nothing to come : but foreknowledge is ascribed to God in respect of the creature, because he knew vs before that wee were. This foreknowledge is two wayes considered : first, generally, as it is extended to all his creatures, and so it is compared to a common booke of register, wherein the Lord hath written all things which were afterward to be : and of this speakes the Psalmist,

Psalmtist, *My bones (sayth he) are not hid from thee, though I was made in a secret place and fashioned beneath in the earth, thine eyes did see mee, when I was without forme: for in thy booke were all things written, which in continuance of time were fashioned, though they were not before.* Of it also speakes the Apostle, *All things are manifest in his sight with whom wee have to doe.* This manner of way foreknowledge is Gods vniuersall eye, by which vith one looke hee knoweth all his creatures vthin and vwithout, their nature,their shape, their actions, their beginnings, their ends, but foreknowlede this manner of way considered, is not a lincke of this Chaine, it being certaine that there is not one of these lincks more patent, nor largely extended than another, as yee shall afterward heare.

Psal. 139. 15

Heb. 4. 13.

In this Chaine  
it is specially  
considered as it  
lookes to the  
Elect only.

John. 13. 18.

Mat. 7. 23.

Foreknowledge then in this Chaine of Saluation, is specially considered, as it is conioyned *cum euangelio*, with the loue and liking of God, as it is all one with Election, extended to none but vnto the children of his good will: this way it is affirmed of the Godly, *the Lord knoweth who are his*, but denied of the wicked, *depart from me yee workers of iniqutie, I know yoss not*, that is, albeit I know your persons, yea, your most secret actions, yet your selues I know not, so that I loue you: and this way foreknowledge specially considered, is called the booke of life, vwherein the Lord hath written the names of those vwhom hee hath ordayneid to life.

Predestination is also two manner of wayes considered, first, as it is generally extended to all his creatures, for as he knew them all before they were, so he appointed them by middes vnto their owne end; other artificers when they haue made a worke, know not what will be the end of it; hee that buildeth an house, knowes not how long it vwill stand, whether fire shall consume it, or the winde ouer-turne it, or the earthquake undermine it; but the Lord as hee hath made his creatures, so hath he appoynted them to an end, which hee knoweth himselfe: but here Predestination is specially

Predestination  
is also two  
wayes considereid.

considered, and is no larger than Election, respecting the Elect onely, whom he hath ordayneid vnto life by his owne middes : for the word ῥροογιζειν, here not onely signifieth to ordayne to an end, but also to appoynt all the limits, borders, and middes, within and by which thou art to come to that end.

Foreseenie  
merits falsole  
lected out of  
this place.

This erroure is  
improued by  
their own men  
as Caletane.

and Aquinas.

Where, before wee come to the doctrine of instruction, wee vwill shortly encounter vwith our aduersaries, who read these words in this manner; that the Lord predestinated those whom hee fore-knew to be conformed to the image of his Sonne, that so they may establish here out, their erroure of fore-seene merits. It were sufficient to bring against them the best learned of their owne side, some wherof read these words no otherwise then wee doe; as the Iesuits of Rhemes : others plainly impugne that reading, and the erroure of foreseenie merits founded vpon it, for so Casetane writeth vpon this place. *Ad confutandum dogma illorum, qui primum salutis nostra locum, tribuant diuina prescientia futurorum, qui prescientiam meritorum ponant rationem definitionis diuina ad confutandum inquit hec, primum nostrae salutis locum tribuit diuino proposito, dicendo ijs qui secundum propositum vocati sunt.* To confute (faith hee) the doctrine of those, who give the first place of saluation to Gods fore-knowledge of mans merits, which hee was to doe, and so puts his prescience as a reason and cause of his predestination; to confute these I say, hee giues the first place of saluation to the purpose of God, while hee saith, to them that are called according to his purpose. *Aquinas* in like manner writing vpon this same place, sayth: *Ponere quod aliquod meritum ex parte nostra presupponatur, cuius prescientia, sit ratio predestinationis, nihil est aliud quam ponere gratiam datur ex meritis nostris, & quod principium bonorum operum est ex nobis, & consummatio ex Deo.* To affirme that any merit vpon our part must be presupposed, the prescience whereof was the cause of predestination is no other thing but to affirme that grace were giuen of our merits, and that the beginning

beginning of good works were of our selues, and the consummation thereof were of God : therefore (saith hee) the words are to be read this way more conueniently, whom he fore-knew them hee also predestinated to be made like unto the image of his Sonne, *ut ista conformitas non sit ratio predestinationis sed effectus*, that so this conformitie be not a cause of predestination but an effect.

But beside these, this error is conuinced by manifold proofes of holy Scripture: the Apostle saith, *hee hath chosen vs in Christ*; therefore not in our selues : he saith againe, *that wee should be holy and without blame*, hee saith not, hee chose vs because hee foresaw that wee would be holy; so hee sets downe sanctification as an effect of Predestination. Now it is certaine that one effect of Predestination may well be the cause of an other posterior effect, as the preaching of the word is a cause of faith, and faith is a certaine cause of iustification, but no effect of Predestination can be cause of it: Againe he saith, *The Lord hath saved vs, and called vs with an holy calling, not according to our works*, here yee see, that in our calling our workes and God's purpose are manifestly opponed, so that the putting of the one is the rethouing of the other : thus neyther in our Election before time, nor in our calling in time, hath the Lord regarded our works, or foreseenre rectitude of our will, but the good pleasure of his owne will.

And I pray you what other thing could the Lord foresee in vs, than that which hee foresaw in the Israelites? I knew that thou art obstinate, and thy neck an iron sinew, and thy browe brasse: I knew that thou wouldest grieuously transgreffe, therefore I called thee a transgressor from the wombe, yet for my Names sake will I deferre my wrath; and for my praise will I refraine it from thee, that I cut thee not off: yea, in so many places of holy Scripture doth the Lord plead the cause of his owne glory, that it cannot be but a most fearefull sacrilegious against so cleare a light for a man eyther in part or in whole, to make his own merits a cause of salvation.

Sanctification  
is an effect of  
predestination  
and therefore  
not a cause  
of it.

*Eph. 1. 4.*

*2.Tim. 1. 9.*

The calling of  
God finds e-  
ry man in an  
evill estate.  
*Esay. 48. 8.*

*Psal. 115.1.*

Objections of  
men against  
Godspredesti-  
nation, answe-  
red.

*Rom. 9.20.*

*Aug. in Ioan.  
tract. 26.*

*Aug. Epist. 59  
ad Paulin.*

*Gregor. in  
Iob. cap. 9.*

When the Lord called *Abraham*, hee found him an Idola-  
later : when hee called *Paul*, hee found him a persecuter :  
when hee called *Matthew*, hee found him a Publican : when  
hee called *Mary*, hee found her possessed with Diuels; all  
that euer receiued grace, stand vp as so many witnessses of  
his glory. *Not unto vs O Lord, not unto vs, but to thy name be  
the praise.*

And to these obiections which the braine of man hath  
brought out against this truth of God, to cleare themselues  
and charge the Lord with vnrighteousnesse, they are all  
sufficiently answered by the Apostle, that the Lord by rea-  
son of his absolute authoritie ouer all his creatures, hath  
power of the same lumpe to make one vessell of honour, for  
to shew the glory of his mercy, and an other vessell of dishon-  
our, to shew the glory of his justice : seeing this power is  
not denied to the potter ouer his clay, how dare man speake  
against it in the Lord ouer his creature? *O man who art thou  
that pleadest with God? Woe be to him that strineth with his  
Maker.* If I dispute with thee O Lord, thou art righteous,  
how euer I judge of thy counsell and of the manner of thy  
working, thou art alway righteous. *Si non vis errare*, if thou  
wilt not erre, saith *Augustine*, iudge not the Lord : why one  
is fauored the Apostle tells you, *I haue mercy on whom I will  
haue mercy, Misericordia eius misericordie causa*: why ano-  
ther is rejected, *Causa potest esse occulta, iniusta esse non potest*,  
the cause may be secret, but cannot be vniust: *qui in factis  
Dei rationem non videt, infirmitatem suam considerans, cur  
non videat, rationem videt*, hee that seeth not a reason of the  
Lords doing, let him looke to his owne infirmitie, & he shall  
see a reason why hee seeth it not. The Lord hath hid euen  
from most wicked men the purpose of their owne reproba-  
tion till it come to the execution, and then shall they re-  
ceiue an answere from their owne consciences, to stop their  
mouthes, which now they will not receiue from man. Euyone  
of the damned shall be compelled to acknowledge, that  
the judgement executed vpon them is righteous.

But

But now to retorne to the doctrine, we haue first to obserue out of the signification of the word which I marked before, that the Lords determinate counsell and predestination takes not away the nature, properties, nor necessities of secondarie causes and meanes of saluation, but rather establishes them : for those whom God hath appointed to saluation, hee hath also appointed to those meanes which may bring them vnto it. It is therefore a blasphemie which is frequent in the mouthes of carnall professours, if I be elected howsoever I liue I shall be saued, and if otherwise I be a reprobate, liue as I will I cannot mend it: this is no other thing but Sathanas diuinite : if thou be the sonne of God cast thy selfe downe from the Temple: thou shalt not dash thy foote against a stone : as if the sonnes of God were licensed to despise the second and ordinary meanes, and not rather bound to vse them : but in very deed as it is against the nature of fire to be cold, so is it impossible that the elect man effectually called can reason after this manner, yea the more hee heares of election, the more hee endeauours to make it sure by well doing, knowing that no man can attaine to the end of our Faith, which is the saluation of our soule, but by the lawfull and ordinary meanes.

Both temporall and spirituall blessings the Lord will haue vs to seeke them by the lawfull and ordinary meanes : the Cornes cannot serue Istrall except the earth beare them; the earth cannot beare them except the heauens giue raine; the heauens can giue no raine except the Lord command them. Therefore when the Lord promises a blessing, *In that day (faith the Lord) I will heare the heauens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Istrall.* And that hee keepes the same order in bestowing spiritual blessings we are taught by the Apostle, when he saith, that before wee be saued we must call on the name of the Lord, before wee call on his name we must beleue, before we beleue we must heare, before we heare there must be preaching; whereof it is evident that

Predestination takes not away the second causes and meanes of saluation.

Sathanas diuinite teacheth A-theists to despise the means of saluation.

God gives his blessings by meanes, therefore they shuld not neglect the meanes who seeke the blessing.

*Hos. 2.21.*

*Rom. 10.13*

that they who neglect and contemne the ordinary meanes of saluation, doe give out a very hard sentence against themselves, which is, that if they so continue they doe not appertaine vnto election.

Comfort, our election before time cannot be disanulled by any creature made in time.

Sauing grace is communicated to few, & there fore should be the more esteemed.

*Mat. 8. 11.*

And againe for our further comfort wee haue here to marke the certaintie and soliditie of our saluation : it is neither to day nor yesterday that the Lord concluded to be mercifull vnto vs; our election beganne not with our selues : before the mountaines were made, before the earth and the world were formed, euer from euerlasting to euerlasting the Lord is our God. What creature then is able to disanull that which God hath willed, before that euer a creature was ? onely let vs labour that as our election is sure in it selfe, so we may make it sure vnto vs, by walking in a good conscience before the Lord, and then we shall not care what man or Angell say to the contrary against it; they are but posterior creatures, and what intrest can they haue to gaine say that which God hath done before that they were ? Happy are they who are rooted, grounded, and builded vpon this rocke; no stormy waue of the sea shall ouerturne them, no rage of tentation, nor power of the gates of hell shall preuale against them.

Lastly, we are taught here by the holy Apostle that all men are not foreknowne, all are not predestinated to life, otherwise there were not an election : there is onely a certaine and definit number which belong to the election of Grace; a fulnesse both of Iewes and Gentiles; a number not knowne to vs, but knowne to the Lord; not one more nor one lesse shall be pertakers of saluation. *Many (saith our Sauiour) shall come from the East and from the West, and shall sit with Abraham, Isaac, and Iacob, in the kingdome of God :* he saith not all the children of the East shall come, but many shall come. This should waken in vs a holy care so long as the calling of God continues among vs, to take heed to our selues, striving to thrust in at the doore of the kingdome of heaven : for it suffers violence, and the violent take

take it; the fewer there be to be received into that kingdome, the more we should labour to be of that number. We see that in nature, things that are common were they never so excellent are not esteemed: the Sunne because common to all, is regarded of few, though it be a very excellent and profitable creature; but parcels of the earth possessed by men in propertie, are much more remembred, and regarded by those to whom they belong; riches and honour are in greater account among men because few attaine vnto them: and if we were as wise in spirituall things, that grace of Christ which brings saluation would be more pretious and deere vnto vs, because it is communicated to few. The Lord giue vs grace to consider rightly of it in time.

So is it in na-  
ture that rarest  
things are most  
regarded.

*To be made like to the image of his Sonne.* The Apostle insisits not in the rest of the linckes of the Chaine; having touched them he leavies them, only he insisits in this lincke of Predestination: teaching vs that he vseith not here the word of Predestination generally, but restraines it to Predestination vnto life, as also that we cannot step from election to glory but by a conformitie with Christ, which is most necessary for vs to marke: for albeit there be great comfort in the consideration of Gods immutable purpose ordayning man to life, as also in the consideration of that glory wherunto we are ordayneed, yet neither of them can comfort vs vnlesse we be sure that our life is a proceeding from election to glorification by the right meanes.

Predestination  
is vnto glory  
by a conformi-  
tie with Christ  
in our present  
life.

The first and neerest end of election in regard of man, is his sanctification: for the Lord hath chosen vs that wee should be holy: the second and furthest end is mans glorification. The same Lord Iesus who said *I am the life*, said in like manner *I am the way and the veritie*: if thou wouldest be at life, lye not still in thy sinnes, but rise and walke in the way, and if thou knowest not the way, learne it from him who is veritie. Let not presumption which flayes the wicked overtake thee; they passe ouer the matter of their saluation with a wanton word; their hearts are prophane, yet they boast with

*Eph. 1.4.*  
As Christ is  
the life, so is he  
the way, nei-  
ther can wee  
come to life  
but by the way  
*Ioh. 14.6.*

Conformitie  
with Christ  
wherein it  
stands.

Workes done  
by Christare  
threefold :  
1. personall  
workes of Re-  
demption :  
2. Miracles :  
3. workes of a  
godly life.

In the first and  
second Papists  
are apish imi-  
tators.

with their tongues that they are sure to be saued; but this is a vaine reioycing: for he that walkes not in the way, how is it possible that he can come to the end? assuredly he shall never come where Christ is to live with him, that walkes not after Christ in newnesse of life.

This conformitie with the Lord Iesus whereunto wee are predestinated, is partly in this life, partly in the life to come. Our conformitie in the life to come shall stand in liuing and raigning with Christ, which is our glorification, whereof he speakes hereafter. Our conformitie in this life stands in liuing and suffering with Christ, and of this hee speaks here; to liue godly after the rule of Christ, to suffer patiently after the similitude of Christ, are the two parts of our present conformitie with him. The Lord Iesus is giuen vs of the Father both to be a Sauiour, and an example, vnlesse we make him an example to follow him in our doing and suffering, he shall not be vnto vs a Sauiour.

Here we are to marke that the workes done by Christ in our nature, are threefold: first, his personall workes of Redemption; as that he was borne of the Virgin; that he suffered the cursed death of the Crosse, for the expiation of our sinnes; that hee rose the third day for our iustification; that hee ascended triumphantly into Heauen, leading captiuic captive. Secondly, his workes of miracles; as that hee fasted forty dayes; gaue sight to the blinde; life to the dead, and such like. Thirdly, his workes of godlinesse and sanctifications; as that he was subiect to his parents; louing to his brethren; painfull in his calling; perseuering in prayer. To practise to follow him in his personall workes of Redemption is blasphemie, or in his workes of Miracles is impossibilitie, but to follow him in the workes of a godly life, is true pietie. In the first Papists are blasphemous, that on good Fryday makes a play to the people, by counterfaiting the sufferings of Christ. In the second Papists are ridiculous, that practise to counterafite him in his fortie dayes fasting, as if that might ordinarily be done of men, which once

once Iesus did for a Miracle. In the third let all those who are truely religious strie to follow him : as Children looking to their copye learne to mend their letters; so let vs by looking daily to our example, learne to amend our liues.

Imitation in the first two Iesus did never require, onely hee craves that wee should follow him in the third : there is his voyce, *Learne of me that I am lowly and meeke*, he did not bid thee (faith Augustine) learne at him how to make the world, or how to raise the dead, but how to be lowly and meeke, for this cause did our blessed Sauiour wash his Disciples feete, that hee might giue vs an example, how one of vs shoulde serue another, *as I haue loued you* (saide Iesus) *so loue yee one another*: yea, in that vpon the Crosle hee prayed for his enimies, hee hath also taught vs how to practise that precept, *Pray for them who persecute you*. In patience likewise hee is proposed vnto vs for an example, for so are wee exhorted, *Let vs runne with patience the race that is set before vs, looking vnto Iesus the author and finisher of our Faith*: these and such like are the workes where-in we are commaunded to conforme our selues vnto him.

The other poynt wherein stands our conformitie with him, is in patient suffering with him for righteousness, which wee shall not be able to doe, except wee liue first after the similitude of his life : what liker suffering to the suffering of Christ, than the suffering of that reprobate theefe, who dyed with Iesus at the same time, the same kinde of death ? yet because his life was never like the life of Christ, his sufferings shall never be accounted the sufferings of Christ. *Similis in pena, dissimilis in causa*. But as for the other whom the Lord Iesus conuerted vpon the Crosle, to declare to all the world that even in death, hee retayned the power of a Sauiour, able to giue life to them who are dead, hee brought out in the last houre of his life, the first fruites of amendment of life; hee liued long a wicked malefactor, but short while a conuerted Christian; yet in that same space hee abounded

In the third  
only should  
we follow the  
Lord Iesus.

*John. 13.15.*

*John. 15.12.*

*Mat. 5.44.*

*Heb. 12.1.*

We must also  
follow the  
Lord Iesus in  
suffering.

*Augustine.*

*Luke. 23.43.*  
Reasons moving vs to a conformatie with Christ.

I

The Image of God is our most auncient glory, stollen from vs by Sathan and which we should seek to recover.

Sathan a double deceiver.

abounded in the fruits of Godlinesse, confessing his sinnes, giuing glory to the iustice of God, rebuking the blasphemies of the other, and pleading the cause of his innocent Sauiour thus being turned from his sinne, hee began euen on the Crosse to live with Iesus, and therefore heard that ioyfull sentence, *This night thou shalt be with me in Paradise.*

Now that wee may be moued to embrace this conformatie with Iesus, let vs remember that the image of God, by which wee were created conforme vnto him, is the most auncient glory to which we can make claime: and therefore if there be in vs any peece of manhood and spirituall wisedome, wee ought to endeavour to recover it, which our enimie craftily and maliciously hath stollen from vs. O what a pittie is it to see that man cannot doe that in the matter of saluation, which he can do in the smallest things pertaining to this life? There is no man among vs vvhio knoweth that any tenement of land, or portion of earth possessed now vniustly of another, did of old pertaine to his Fathers, but if hee can, hee vwill seeke to recover it; seeking by iustice to bring that home to himselfe, which oppressours vniustly had taken from him. Is it not then most lamentable, that where the Lord Iesus the King of righteoushesse, and Prince of peace, offers to restore vs to our most auncient glory, which is his owne image, that vvee vwill not call the oppressours of our soule before him, nor seeke to be restored to that glory, which most deceitfully our aduersary hath stollen from vs? but this commeth also vpon man by the subtiltie of Sathan, that hauing once spoyled vs of the image of God, hee doth what he can so to blinde vs, that vvee should never seeke it againe, nor doe so much as receive it when it is offered vnto vs.

*Jacob* complained of *Laban* that hee had deceived him, and changed his wages ten times; and *Esan* complained of *Jacob*, as of a supplanter, who first had stollen from him his birth-right, and then the blessing also: but more cause haue vvee to turne these complaints vpon Sathan, who hath not

not onely stollen from vs the Image of God, but daily stealeth away the blessing, whereby it is restored vnto vs. Oh that vve had wisedome and vnderstanding hearts, that we might be stirred vp to an holy anger against the enemie of our saluation, seeking in despite of him to be restored to that right, vvhich by creation belonged to our fore fathers. But alas, what a beastly stupiditie is this, that man will not doe so much for recouerie and maintenance of the image of God, as hee will doe for preseruation of his owne portraiture drawne on a peece of timber? if any man pollute it, incontinent hee is offended, and stomacks it, as an iniurie done to himselfe, but as for man who is the image of God: he lyes downe like a beast, content that Sathan should tread vpon him, pollute, & defile him with all kind of abomination, all which proceeds from a pittifull ignorance of his own glory.

The second reason vvhich should moue vs to conforme our selues to Iesus, is that hee hath first of all conformed himselfe vnto vs, hee vvas not ashamed to take vpon him the shape of a seruant, and to become man like vnto vs in all things, sinne excepted; and shall wee refuse to conforme our selues vnto him? let it be farre from vs, but rather putting from vs that foolish emulation, by vvhich vvee striue to conforme our selues vnto this world, let vs consider vvhhereunto vvee are called, even to be pertakers of the diuine nature, and may thinke it our greatest glory to belike vnto our head and husband the Lord Iesus.

Thirdly, necessitie so craueth, seeing vvee cannot be sauued vwithout conformitie vwith him. It is not *Cesars* money which hath not vpon it *Cesars* image and superscription; he is not the Sonne of God vwho carryeth not the image of his Father: for vvhom the Lord begets in the regeneration, he communicateth to them his owne spirit, which transformes them into the similitude of his owne Image. No vncleane thing shall enter into heauenly Ierusalem, neither shall any man see him in his glory, who by grace is not made like vnto him.

2  
Iesus Christ  
hath first con-  
formed him-  
selfe vnto vs.

3  
We cannot be  
saued except  
we be comfor-  
med to him.

*That hee may be the first borne among many brethren.* The Apostle insiſts here in the explication of his former purpose, adding that it is necessary wee ſhould conforme our ſelues vnto him, for ratifying that ſuperioritie and priuilege of the first borne, vvhich God the Father hath eſtabliſhed vnto his Sonne the Lord Ieſus Christ; and he maketh it very properly to ſerue his purpose: for ſeeing it is ſo that Ieſus our elder brother, and Prince of our ſaluation, hath beene confeſcated by affliction, and by ſuffering hath entred into his kingdome, ſhall wee refuſe to follow him in his tentations, if ſo be vvee deſire to ſit vwith him in his glory?

The name of  
the first borne  
three wayes af-  
ſcribed to  
Christ:  
1. as God :  
2. as man :  
3. as a mediator  
*Col. 1. 15.*

*Luke. 2. 7.*

*1. Cor. 15. 20*

Priuiledges of  
the first borne  
are two: 1. ex-  
cellencie of  
ſtrength: 2. ex-  
cellencie of  
dignitie.

The name of the first borne is ascribed vnto Ieſus Christ three manner of wayes: firſt, as hee is God: ſecondly, as hee is man: thirdly, as hee is both God and man, our mediator, and the head of his myſticall body, vvhich is his Church. As hee is God, hee is called by the Apostle, *Primogenitus omnis creature*, the firſt begotten of every creature; and that by ſuch a generation as none (ſaith *Eſay*) are able to exprefſe. Now before the creature was, what could there be? ſurely nothing but the Creator. Secondly, as hee is man S. Luke calleth him the first borne that opened the wombe of the Virgin. Thirdly, as Mediator and head of his myſticall body, as Prince of that kingdome vvhich is the communion of Saints: hee is here called *the first borne among many brethren*, and in an other place *the first fruities of them who rise from the dead*.

The priuiledges of the first borne were two: firſt, excellencie of ſtrength, for hee had a double portion: ſecondly, excellency of dignitie, for hee was the Prince and priest of the reſt of his brethren: now both theſe moſt properly appertaines to our eldeſt brother Christ Ieſus. Excellencie of ſtrength is his, hee hath receiued the double portion: for hee receiued not the Spirit in meaſure as wee doe, but the plenitude and fulneſſe thereof was communicated vnto him, and the comfort thereof redounds vnto vs: for he received it

it not for himselfe but for vs, that of his fulnesse we might all receiue grace for grace. Excellencie also of dignitie is his; for beside that glory which hee had with his Father from the beginning, hee is also as our head crowned with glory and dignitie; all power in heauen and earth is giuen him, and he is set ouer his brethren, as the onely high Priest of the liuing God, who makes attonement for the sinnes of his brethren; as the onely Prophet and teacher of the whole familie of God, for so hath the Father authorized him: *This is my beloved sonne, in whom I am well pleased, heare him.*

*Mat. 28.18.*

*Mat. 3.17.*

Miserable are they in this age who doe not acknowledge Christes prerogative.

Let vs therefore submit our selues vnto him, seeing God the Father hath set him ouer vs, let vs not be disobedient to that heauenly proclamation (*heare him.*) Woe be to them that subscribes not vnto the excellencie of his dignitie. But alas, if the world proclame such pleasures as shee hath to giue by any sport or play, or such profits as she can yeeld at her fairest fayres and markets, O what a frequent concourse of people is made vnto her? but if the Priests of the Lord stand as they did of old in the west part of Ierusalem's temple, on their feuerall turrets, to blow their two siluer Trumpets, and warne the people to resort vnto the house of the Lord, or if now any other manner of way signification be made vnto them to enter into the courts of the Lord with praise, how few shall hee finde flocking vnto the house of God in respect of them who abides without, and followes the world; and which is yet more to be lamented, there are many of those who heare the word of Christ, and yet doth not change the manner of their conuersation for any commandement he can giue them; speake what he will, they doe what they like: they come to the holy assemblies of his Saints, but are like those vncleane beasts which entred into the Arke of Noah, they came in vncleane, and went out vncleane. Neither of these vnselue they amend, shall be pertakers of that saluation which Iesus the first borne hath purchased to the rest of his brethren.

But to let them alone, and to returne to the instruction

Whatsoeuer excellencie our elder brother hath it is for our benefit.

Brethren in Christ are many wayes knit together.

*Ioh. 1.13.*

of Gods children; though apostate Israell fall from him as a people that haue no portion in *Ihsai*, nor inheritance in the sonne of *David*, yet let *Iuda* cleave to their king; let vs acknowledge his supereminent excellencie, & reuerence him for our first borne & elder brother. Among other brethren the more the elder hath, the lesse remaines to the younger; whereof it falles out that many a time there is strife among them for diuision of the inheritance: but here the more our elder brother hath, the greater is our good, seeing whatsoeuer he hath received as mediator, he hath received it to be communicated vnto vs: hee hath received strength not to subdue vs, or ouergoe vs, but to protect vs from our enimes, which he hath also done; for he hath broken the gates of hell, and carryed them away more triumphantly vpon his shouolders than *Sampson* did the gates of *Azzah*. Wee who are poore in our selues are made rich in him: we who are weake are in him more than conquerours, and therefore let vs resolute for euer to abide in him.

*Among many brethren.* This brotherhood of ours with Christ consists not in the communion of the same flesh and blood, for so euery man were Christs brother, but it stands in our spirituall vniion with him by regeneration: those are the sonnes of God, and consequently the brethren of Christ, *who are borne not of blood, nor of the will of flesh, nor of the will of man, but of God, by the operation of his Spirit, and immortall seede of the word.* In the carnall brotherhoode though the parents be one, yet the inheritance is not one; though the seede of flesh be one, yet the soule that quickneth the body in both is not one: but in the spirituall brotherhood the parents are one, the inheritance one, the seede whereof they are begotten is one, & the spirit which quickneth them all is one. It is not then Baptisme nor externall profession which proueth a man to be the kinsman and brother of Christ; it is the spirit of Iesus, which whosoever hath not, the same is not his, and whosoever hath him, it is certaine they become new creatures.

Great

Great is that dignitie certainly whereunto we are called; and matchlesse is that loue which the Lord Iesus hath carried toward vs; who not content to make vs his servants, hath made vs his brethren. If hee had shewed vs no more kindnesse then *Abraham* did *Lot* his kinsman, yet euen for that had hee beeene worthie to be loued for euer: but behold what a greater loue our Lord hath shewed vnto vs, we forsooke him more unkindly than *Lot* did *Abraham*, yet did hee still retaine his kindly affection toward vs, when we were carried away captiue by spirituall *Cedarlao-mer*, he did not onely hazard, but laid downe his life for our Redemption. *Moses* is greatly praysed for that when hee was honourable in *Egypt*, hee left the court of *Pharaoh* to visit his brethren, esteeming the rebuke of Christ in his people, greater riches than all the treasures of *Egypt*: and *Ioseph* is also commended, that being second person vnder *Pharaoh* in the kingdome of *Egypt*, yet he was not ashamed of his Father and brethren, albeit they for their trade being sheepekeepers, were abomination to the *Egyptians*. But all these are not comparable to that loue which the Lord Iesus hath borne toward vs, in that notwithstanding our base estate, hee hath not beeene ashamed to call vs his brethren. The Lord make vs thankful, and shed abroad in our hearts the sense of that loue which hee hath borne toward vs, that we never be ashamed of him for no Crosse that for his sake can be laid vpon vs.

The greates  
of Chrits loue  
toward vs in  
making vs his  
brethren.

**Verse 30.** *Moreover whom he predestinated, them also he called, and whom he called them also he iustified, and whom he iustified, them also he glorified.*

What a cleare  
sight of saluati-  
on is here dis-  
covered to the  
Christian.



Here is no part of holy Scripture which is not stored with the words of eternall life; but as that part of earth which is rich of minerals of gold and siluer, is more esteemed than other land, were it neuer so fruitfull; so ought this place of holy Scripture to be accounted of vs all, as containing in it a most rich minerall, not of gold, siluer or pretious stones, but of a more precious saluation, wherein the deeper thou art able to digge, the stronger, clearer, and greater sight of salvation ariseth vnto thee: there is not in all the booke of God a place of holy Scripture, which presents to the childe of God so cleare and certaine a sight of his election and glorification, as this place doth, wherein now we are trauailing: for the holy Apostle in this golden chaine of Saluation doth in such sort knit our effectuall Calling with our Election and Glorification, that the Christian vpon earth may evidently see what God in the heauens hath decreed toward him: vve haue spoken of the first two lincks of the Chaine, Prescience and Predestination: now we proceed to speake of the third, to wit, our Calling,

Where first of all for our greater comfort, let vs stand and consider how great and glorious are the benefits which God hath bestowed on the Christian: before time the Lord hath chosen him; after time the Lord will glorifie him; in time the Lord doth call and iustifie him. Worldlings also haue their owne prerogatiues wherin they place their glory: those among them that haue most ample and auncient inheritances are counted most honourable: but thou who art named a Christian, if thou be so indeed, looke to thine owne priuiledges, and thou shalt see that the glory of a Christian doth far exceed the glory of the most honorable Worldling.

The preroga-  
tives of a Chri-  
stian are farre  
more honou-  
rable than any  
that worldlings  
can claime to.

Worldling: as the Psalmist spake of Ierusalem, so may we of the Christian, *Glorious things are spoken of thee, O thou man of God.*

Election is the first and most auncient charter of the right of Gods Children, to their fathers inheritance: Calling is the second, by it wee are knowne to be the Sons of God, and our Election secret in it selfe, is manifested to vs and others: Justification is the third, by it vve are infect in Iesus Christ, and made pertakers of all that is his: Glorification is the last, by it wee are entred heyres to our Father, and fully possessed in his inheritance. No King vpon earth, can produce so auncient a right to his Crowne: though with the Egyptian thou shouldest reckon thy beginning so many yeeres before the creation of the world, yet canst thou not match the Christian: he hath the most auncient charter of the most ample inheritance: neyther can any man vpon earth be knowne his Fathers heyre vpon such sufficient warrand as the Christians; for in the regeneration, the Father communicateth to him his Image, his Nature, his Spirit, whereby hee beginneth from feeling to call God his father, and in life and manners to resemble him. No freeholder so surely infect in his lands, nor hath received so many confirmations thereupon, as the Christian iustified, who vpon his gift of righteousness and life, hath also received the earnest, the pledge, the seale, and the witnesse of the great King. And last of all, the Christian shall be entred to the full possession of his Fathers inheritance, with such ioy and triumph in the glorious assembly of the Saints, as the like was never seene in the world, no not in Ierusalem, that day wherein Salomon entred heyre to his Father David, then the earth rang for ioy, but nothing comparable to that ioy, wherewith the heauens shall ring, when all the Sonnes of God, shall be caught from the earth into the ayre, to meet the Lord Iesus, and to be invested in the Kingdome of their Father.

Psal. 87.3.

The most sure  
and auncient  
Charters of a  
Christian to  
his inheritance

Calling is the first manifes-ta-tion of our Elec-tion, & fore-runner of our Glori-fication.

What the inward calling is.

In this Calling there is a taking of some, & leaving of others.

But now wee are to speake of this Calling, wherein consists all our comfort: for it is the middle lincke of this indi-uisible Chaine; he that hath it is sure of both the ends. Our Calling is the first manifes-tation of our secret Election, and and it is a sure forerunner of our Glori-fication, being in ef-fect the voyce of God, foretelling vs that hee will glorifie vs. As the best way in a maine land to finde the sea, is to walk by a riuier which runneth into it; so hee that would proceed from Election to Glori-fication, let him follow this Calling, which is (so to call it) a riuier flowing out of the brazen mountaines of Gods eternall Election, running perpetually vpward till it enter into the heauen of heauens, which doe altogether ouerflow with that great and vnbounded Ocean of diuine Glory : but wee are still to remember that vvee speake now of the inward Calling: for the linckes of this Chaine are so comely framed by that most skilfull Arti-ficer, that they are all of a like compasse, none of them larger nor narrower than another: so that this Calling doth extend to no more nor fewer, than those whom God hath chosen.

This inward Calling is the donation of Faith, by the prea-ching of the Gospell, or communication of the sauing grace of Iesus, by which wee are moued to answere the Lord, and follow the heauenly vocation: for as the Lord by the prea-ching of the Gospell offers vnto all, that are in the Church visible, righteoufnesse and life by Christ, if they will repent and beleue: (wherein consists the outward Calling) so by his holy Spirit, hee giueth to his Elect children iustifying Faith, by which he openeth their hearts as he did the heart of *Lidia*, to receiue the grace offered by the Gospell, and herein consists the inward Calling.

The word *εκλατειν* whereby the Apostle expreßeth it, signifieth to enuocate and chose out some from among o-thers: this shall make the greatnesse of Gods mercy toward vs appear the more clearly, if wee doe consider that wee and the reprobate were alike by nature, borne blinde rebels, and

and transgressors from the wombe, and did walke on with them in the same course of disobedience, which leadeth to damnation: but it pleased God to call vs out of their fellowship, and enter vs in a better course that wee might be sauied. A notable example whereof wee haue in the calling of *Lot* out of Sodome: the Lord hauing concluded to consume Sodome with fire, for her abominable filthinesse, hee first of all sent two Angels to call *Lot* out of it; but *Lot* not knowing the danger, lingred and delayed to follow their calling, till at the length they put hands vnto him and forced him to goe out; but when hee was set vpon the mountaine, and knew the fearefull destruction of Sodome, then no doubt hee acknowledged the wonderfull mercy which God had shewed vpon him: it is euen so with vs, wee are here sojourning in a Sodome which God will destroy, and we haue our conuersation among those whose portion shall be in the lake that burns with fire & brimstone, from which the Lord being purposed to sauie vs, hath sent his Angels to vs, not two but many Ministers of the Gospell of Grace, exhorting vs to flye from the wrath which is to come: but alas, because wee know not the danger, we flye slowly, and delay to follow the heauenly vocation, but in that day wherin wee shall be set vpon the mountaine of Gods saluation, and shall stand at the right hand of Iesus, and heare that fearfull condemnation of the wicked, *Depart from mee, &c.* when vvee shall see the earth open and swallow them, then shall wee reioyce and prayse the mercy of our God: O happy time wherein the Lord sent his messengers among vs, to call vs from the fellowship of the damned.

There is no difference by nature betweene the Elect and reprobate, neyther in inward nor outward disposition till God make it by grace. *Paul* as bloudy a persecuter as euer was *Dositian* or *Iulian*. *Zacheus* as vncionscionable and covetous a Worldling, as was that rich Glutton damned to hell. The elect and reprobate men, before Grace make a difference, are like two men walking in one iourney, with

God hath taken vs out from amōg the children of wrath, as he took Lot out of Sodome

No difference by nature betweene elect men & reprobate, till our calling make it

one minde and one heart, like *Elijah* and *Elisha*, walking and talking together, when a chariot of fire did incontinent seperate them, and *Elijah* is taken vp into heauen, *Elisha* left vpon the earth: not vnlike is it when the vnlooked for calling of God commeth and seperateth those two who before were walking together, yea, running in the same excesse of ryot; the one changing the course of his life, returneth back againe to the Lord, from whom hee had stollen: whereas the other not touched with the same Calling, meruailes that his former companion hath forsaken him, and walketh still on stubbornly in the former course of his sinnes to his condemnation. Apply this vnto your selues and see whether this effectuall Calling hath seperated you in your conuerstation from the wicked or not, an evident argument that ye shall be seperated from them in their condemnation: *Blesſed is hee, that walketh not in the counsell of the wicked, nor stands in the way of sinners, nor sits in the seat of the scornfull.*

The time of  
our calling is  
to vs as the de-  
liurance from  
Egypt, or the  
yeare of Iubilie  
to Israel.

And if wee finde after tryall that the Lord hath called vs, then should wee alway shew forth his prayses, who hath translated vs from darknesse into his meruailous light. The Lord shewed a great mercy to Israell when he deliuered them out of the house of bondage; he set the remembrance of that benefit in the forefront of his law, as a bond euer oblieging them vnto thankfulness: but their bondage was not so horrible as ours. *Pharaoh* oppressed their bodies and compelled them to worke in bricke and clay, yet their spirits were free to sigh and cry to God for the bondage: but here so long as we were the flaues of Sathan, he compelled vs to worke the abhorminable wörkes of darknesse and vncleannessse, and therewithall did so captive our spirits that we could not so much as cry and sigh vnto God for the bondage, and therefore our deliurance should neuer goe out of our remembrance, and our hearts and mouthes should euer be filled with the prayses of our redeemer, when we think of this yeare of Iubilie, wherin he hath opened the doore of the prison, and set vs at libertie as the freemen of God

God, who were the captiued and bond flaues of Sathan.

The author of this calling is the Lord, euen hee who calles things which are not, and makes them to be. Calling is a new creation and the first resurrection. The Lord that commanded light to shine out of darkenes, is he who hath giuen to our mindes the light of the knowledge of his glory in the face of Iesus Christ. It is he who creates in vs a new hart, and puts in our bowels a new spirit, that we may walk in his statutes. As man when hee was not, could not helpe to create himselfe; and Lazarus when he was dead helped not to raise himselfe : so a stranger from Grace helps not to call himselfe to the fellowship of Grace : the Lord who makes the barraine wombe a mother of many children, makes also the barraine hart to be fruitfull. The praise of our calling belongs to the Lord onely. *Nemo dicat ideo me vocauit, quia colui Deum, quomodo coluisse, si vocatus non fuisses,* let no man say therefore hath God called me because I worshipped him, for thou couldst not haue worshipped him vnsleſſe he had called thee.

The calling of God findes every man either vainely or wickedly exercised. When God called *Paul* to be a Preacher, he found him a persecuter : when he called *Matthew* he found him sitting at the receipt of custome : when he called *Peter* and *Andrew* they were mending their nets, no such minde had they as to be fishers of men. As *Saul* was seeking his Fathers Asses, when *Samuel* came to call him to the kingdome : and as *Rebecca* had no errand to the well but to water her fathers goods, when *Eliezer* came to seeke her in mariage vnto *Isaac* : so if wee doe enquire at our owne consciences how we were exercised when God called vs, we shall finde our harts were set vpon the trifling things of this world, and that we had no minde of his kingdome : let the praise therefore of our calling be reserved to the Lord onely.

As this worke of calling is the Lords onely, so hee extends it to none but vnto those who are chosen : it makes a particular

Calling being  
a new creation  
is onely  
wrought by  
God.

*August. de  
verb. Apost.*

Man hath not  
so much as  
minde of it  
when it comes  
to him.

None are cal-  
led by this cal-  
ling but they  
who are elect.

perticular seperation of a few from the remanant, and doth so diſtinguiſh betweene man and man in all ranckes and estates, that of two brethren as *Jacob* and *Eſau*, of two Prophets as *Moses* and *Balaam*, of two Kings as *David* and *Saul*, of two Apostles as *Peter* and *Iudas*, of two theeuſes the one is taken, the other is reiected. The firſt diſtinction betweene man and man was in Gods eternall counſell, and this ſecret: the laſt diſtinction will be in that laſt day wherein the one ſhall ſtand at the right hand of Ieſus, the other at the left, and that ſhall be manifest: the middle diſtinction is preſently made by this calling of God; his Gof-pell is the arme of his Grace, being extended ſometime to one corner of the world, ſometime to another, according to his owne diſpensation, to ſeuer out his owne from among the remanant of the world.

What awonder  
full diſtinction  
this calling  
makes among  
men.

Whereof it comes to paſſe, that this ſauing grace of the Gofpell enters into a land, but not into every Cittie; it enters into a Cittie, and not into every familie; it enters into a familie, but comes not on every person of the familie. Of Husband and Wife, of Maifters and Seruants, of Parents and Children, of Brethren and Sisters, the one is taken, the other reiected. It came to Iericho and chose out *Zacheus*; it came to Philippi and chose out *Lydia* and the Taylour: it entred at Rome into the Court of *Nero*, but lighted not vpon *Nero*: it entred into the Familie of *Narcifſus*, but not into the heart of *Narcifſus*. As the Lord ſo governes the cloudes that he makes them raine vpon one Cittie and not vpon another: ſo doth hee diſpene the dew of his grace, that he makes it drop vpon one hart, & not vpon another. The Gofpell is preached to many, but the bleſſing that comes by the Gofpell abides onely vpon the children of peace. Let euery one among you fee to himſelfe, this preaching of the Gofpell among you affiures vs that the Lord hath a haruest here, that is, a number that belongs to the election of Grace: but who they are that are his the Lord knoweth, but as for vs we may lament as *Auguſtine* did of the

the hearers of his time, *In aperto est unde doleam, &c.* the matter of our griefe is manifest : for wee see many of you who hitherto haue receiued the word of grace in vaine : but the matter of our comfort is not so apparant; yet doe wee not doubt but that among this chaffe the Lord hath some good Wheat, whom he will perfect by our Ministrie, and gather into his garner, to his glory and our comfort, when wee shall see that fruit of our labour, which now we can not see.

Alwayses of this which we haue spoken we exhort you who as yet stands strangers from grace, to consider how miserable your estate is. It shoulde peirce thy very hart for griefe, to consider that the grace of God hath conuerted so many in the cittie, yea perhaps in the familie wherein thou dwellest, and hath not lighted vpon thee, but left thee in thy old sinnes. If the Lord shoulde so doe to you as hee did to Israell in the dayes of Achab, cause it to raine for three yeeres and a halfe vpon all the land abouyt you, and not vpon your land, would you not take it as a token of Gods anger against you ? O hypocrite that can discerne the face of the skie, and can marke the tokens of his anger in the creature, canst thou not discerne the state of thy own soule ? nor consider this sensible curse of God, that these thirty or forty yeeres the shoures of his sauing grace hath discended vpon others round about thee, but never vpon thy selfe : thou possest still a hard, a barraine, and fruitlesse heart. What shall I say vnto thee ? to cut thee off from hope of mercy, and to send thee to dispaire, I haue not that in commission, there is ever some hope of a better as long as God calles vpon thee : but of this one thing I can certifie thee, that for the present thy estate is lamentable, and if this grace goe by thee in time to come, as it hath done for the time forepassed, it had beene better for thee that thou hadst neuer beene borne.

The time of our calling is but short and limited, let it not goe by vs without grace, but let vs striue to redeeme it.

Miserable are  
they whom  
this calling  
hath not sepe-  
rated.

The time of  
our calling is  
called a yeere,  
a day, to tell vs  
it is but short.

*Ioh. 12.35.*

*Rom. 13.11*

No Grace will  
be offered to vs  
after this life.

*Aug. Euodio.  
Epist. 99.*

It is called sometimes an acceptable yeere, and sometimes a day of salvation : some dayes are longer and some are shorter, but they haue all an end. The Iewes had a faire long sommer day of Salvation, sixteene hundred yeeres did the Lord offer grace to the house of *Sem* : but now the bright shining Sunne of righteousness hath gone downe vpon them, and darknesse is vnto them instead of divination ; and other sixteene hundred yeeres hath the Lord been offering grace to the house of *Japheth*, perswading them by the Gospell to come and dwell in the tents of *Sem*, and that by their severall families : hee beganne at the Churches of the East ; they had their owne day, although but a short winters day compared with that of the Iewes. From them in the East the light is now come, praised be God, to vs in the West ; now is our day, how long it is to continue with vs who can tell ? *While therefore the light is with you walke in the light, least darkenesse come vpon you.* Let vs consider the seafon, for if once the day of grace goe by vs, wee shall neuer finde it againe.

For suppose this day of saluation were to shine vpon this land still on to the worlds end, yet what is it to thee, seeing the day of grace endeth to thee in the day of thy death ? after that, the Lord shall never any more offer mercy vnto thee : in that the Apostle wils vs to doe good while we haue time, he tels vs that after this there is no time ; let vs not thinke *quod apud inferos ad faciendos fideles atq; libera- randos, euangelium predicatum sit, vel adhuc etiam predictetur quasi & ibi sit Ecclesia constituta*, that the Gospell euer hath ben or yet is preached in hell, to worke Faith in men there for their deliuernace, as if there also were a constitute church in it. Here by preaching grace is offered to thee, that if thou wilst beleue thou mayst be saued ; but if now thou despise it there remaines nothing but *a fearefull looking for of iudgement*. And no lesse deceitfull is that opinion, that by suffering hereafter thou mayst redeme that life which here thou hast not obtained : *Vita hic aut amittitur, aut tenetur, cum istinc-*

*istinc excessum fuerit, nullus penitentie locus, nullus satisfactio-*  
*nis effectus.* Now life is eyther kept or lost, for when wee  
goe out of the body there is no place of repentance, no effect  
of satisfaction.

It is a principall pollicie of Sathan to steale away from  
man the time of Grace: he will not simply say to any man,  
yee neede not to repent at all; hee knoweth the most pro-  
phane man will abhorre that, hee seekes only a delay; thou-  
needest not (saith hee) to repent as yet, and so stealeth away  
one day after another, till the day of Grace be gone. When  
Pharaob was stricken with Frogges, and Moses offered  
to him, that when hee would bid him, hee would pray to  
God that hee might be deliuered from them, it was but an  
vnwise answere hee gaue him, *Pray for mee to morrow,* it  
had beeene better for him to haue said, *Pray for me presently:*  
but more miserably blinded are they, to whom the Lord  
presently offers saluation, they delay not till to morrow  
only, but till the next yeere, yea, for many yeeress; they are  
called vpon in their youth, but they refuse to repent till they  
be old, seeking first leauue to kisse their father, that is, to fol-  
low their owne pleasures, before they will resolute to follow  
the Lord Iesus; and so lets their dayes one after another, be  
stollen away from them, till at length they be taken away  
in their sinnes, and the day of Grace be closed vpon them.

And whom hee Called, them also hee Iustified. Hauing  
spoken of our Calling, wee come now to speake of our Iu-  
stification. This is a new benefit different from the former  
benefit of our Calling, posterior to it in order of working  
but not in time: for in the same moment wherein the Lord  
by effectuall Calling giues vs faith to beleue, he doth also  
iustifie vs.

That wee may vnderstand what a benefit this is, we are  
to know that the word of Iustifying hath three principall  
significations. First, to iustifie is all one with this, to sanctifie,  
or to infound by grace new qualities into the soule of man,  
and so Iustification is μεταβολή, *sens motus ad Iustitiam,* as

Sathans princi-  
pall pollicie is  
to steale away  
from men the  
time of grace.

Exod. 8.10.

Iustification  
posterior to  
Calling in or-  
der, not in time

The word of  
Iustifying three  
ways estaken.

I

Dan. 12.

2  
Luke.7.29.

3

Iustification is  
opponed to cō-  
demnation.

How the state  
of the contro-  
uersie of Iustifi-  
cation stands  
betwene vs  
and the Papists

*Dan. 12. They who iustifie many, shall shone as Starres for euer; and in this sense the Papists take it in this question, but wrongfully. Secondly, to iustifie, is to acknowledge or declare one to be iust: so it is said that the Publicans iustified God; of force wee must expound it, they acknowledged or confessed him to be iust: so S. James saith that a man is iustified by workes, that is, declared to be iust by his workes, or as S. James expounds it himselfe, his Iustification is shewed by his works. Thirdly, the word to Iustifie, is a iudicall terme, and it signifieth to absolu in judgement, and is opponed to condemning: so Salomon vseth it, *He that iustifies the wicked, and condemnes the iust, are both alike abomination to the Lord:* and in this sense the Apostle vseth it here, for he oppones it to condemnation.*

This right understanding of the word, will lead vs to know what the benefit of Iustification is: for what euer condemnation be, Iustification must be the contrary: they are both iudicall termes, vsed in judgement holden on matters of life and death. Condemnation (no man will deny) is the sentence of a righteous Judge, adiudging a malefactor to death for some capitall crime whereof hee is found guiltie in judgement: Iustification then is the sentence of God, a righteous Judge, absoluing the man that is in Christ from sinne and death, and accepting him to life for the righteousness of Christ, which is his.

So that it is evident, the state of the question in the controuersie of Iustification will be this: how is a man iustified before God? that is, what is it that a man must bring before Gods tribunall, for the which hee shall be pronounced innocent, absolu from death, and adiudged to life? whether is it our workes of sanctification inherent in vs, or is it the righteousness of Christ giuen vnto vs, and made ours? The question being this way taken vp, shall give great light to the controuersie that is betwene vs and the falsely named Catholikes of our time: for we denie not that there is in Gods children an inherent sanctification, and that they are

are changed from vnrigheteousnesse to righteousnesse, but this inherent righteousnesse (say we) is not able to purchase to vs an absoluitorie sentence from death.

To make this yet more cleare, let vs know that the righteousnesse by which wee are Iustified, receiuers four names: first, it is called the righteousnesse of Christ: secondly, the righteousnesse of God: thirdly, the righteousnesse of Faith: fourthly, our righteousnesse. The righteousnesse of Christ, because it is conquered by him, and inherent in him, as in the proper subiect: The righteousnesse of God, because he only in his meruailous wisedome found it out: it is called the righteousnesse of Faith, because Faith is the instrument by which wee apprehend it: and it is called our righteousnesse, because it is giuen vnto vs of God to be ours, by imputation on Gods part, by acceptation of it by Faith vpon our part, for these two wayes that acquisite righteousnesse of Christ is made ours.

This wee haue to marke for our comfort, against those obiections, which eyther inwardly by Sathan, or outwardly by men of a contrary opinion are obiectet vnto vs. If they to trouble our peace, and weaken our Faith, aske, how can yee be iustified by a righteousnesse which is not yours? we answere, the righteousnesse of Christ is ours, and ours by as great a right as any other thing that we possesse is ours, to wit, by the free gift of God: seeing it hath pleased God to giue vs a garment who were naked, and to giue vs, who had none of our owne, a righteousnesse answerable to his Justice, vwhat intrest can eyther man or Angell haue to resist it?

The euasions and obiections, whereby the aduersarie impugnes this doctrine, are chiefly these: First, the Apostle (say they) excludeth the works of nature, not the works of Grace; the workes of a man vnregenerate they confess cannot iustifie him, but the workes of a man regenerate, say they, doe iustifie him: but this is false, as is proued first by examples: for Abraham whose example the Apostle bringeth

Four names  
givuen to that  
righteousnesse,  
by which wee  
are iustified.

The considera-  
tion that  
Christs righte-  
ousnes is ours,  
stopfeth the  
mouth of all  
that impugnes  
our Faith.

Works not of  
the vnregene-  
rate only, but  
of the regene-  
rate also exclu-  
ded from the  
act of Iustifi-  
cation.

Proued by examples.

bringeth in to confirme the doctrine of Iustification, was a regenerate man and effectually called; yet as witnesseth both *Moses* and *S. Paul*, his faith was counted to him for righteouſnesſe. *David* after hee had beene a regenerate man yet saith, *Lord enter not into judgement with thy Servant, for in thy sight shall no flesh be iustified*. The Apostle *Paul* protesteth of himselfe, I haue in all good conscience serued God vnto this day; neyther know I any thing of my ſelue, yet am I not thereby iustified: hee was more abundant in good workes than all the rest of the Apostles: hee did also beare in his body the markes of *Iesus*; and was renounced through his manifold ſufferings: If euer any regenerate man could haue beeene iustified by his good workes, it was this holy Apostle, yet hee telſt you himſelfe, for all that I haue done, for all that I haue ſuffered, yet am I not thereby iustified.

The ſame proued by reason.

*Augustine.*

*Ecclesiſt. 7.*

*Bern. in fest. omniū. sanct. sermo. I.*

The ſame is proued by reason: that which by order of nature followes our iustification before God, cannot be ſaid to iuftiſie vs in the preſence of God; cannot be ſaid to iuftiſie vs in this ſenſe: but ſo it is, good workes by order of nature, followes our iustification before God, *Non precedunt iustificandum ſed sequuntur iustificatum*. Againe, ſuch workes as are not perfectly agreeable to the rule of Legall iuſtice cannot iuftiſie vs, but rather fals vnder that curse, *Cursed is hee who fulfilleth not every iot of the Law*: but ſo it is, that the workes even of men regenerate, are not able to anſwer the perfection of the Law. *There is no man (ſaith Salomon) iuft in the earth, that doth good and ſinneth not. If I would diſpute with God, I could not (ſaith Job) make anſWERE vnto one of a thouſand. All our righteouſnesſe (ſaith Jeremie) is but like a menstruous cloath: and our Sauour hath taught even regenerate men to pray daily for the remiſſion of their ſins.* *Quid ergo de peccatis nostris fiet, quando ne ipsa quidem profe reſpondere poterit iuſtitia noſtra?* what then ſhall become of our ſinnes, when our righteouſnesſe is not able to anſWERE for it ſelue? *Va hominum iuſtitiae quantumvis laudabili, ſi remota misericordia Dei iudicetur:* woe to the righteouſnesſe of man were

were it never so lowable, if God setting aside mercy enter to judge it.

But they insist, the workes of regenerate men are the workes of Christ, for it is hee who by his spirit workes them in them, therefore they are meritorious and iustifies. I answere, the workes of Christ iustifies, it is true, if yee vnderstand his personall workes, done by himselfe in his own person; as the Apostle teacheth vs, *He hath purged our sinnes by himselfe*. But as for those workes which hee workes in vs by his spirit of grace, hee workes them not for our iustification, that as I haue said he hath done already by himselfe and in his owne person, but for our sanctification. Secondly, the good workes of men regenerate are so wrought by Christ in vs that they are also wrought by vs, and we haue our working in them, and therefore by reason of our imperfection cannot be perfect: for as the fountaines of the actions are, so must the actions be themselues, the fountaines are mixed being partly good, and partly euill: for our mind is not so illuminated that there is no darknesse in it; neither is our hart so sanctified that there is no vncleannessesse in it, and therefore the actions flowing from thence cannot be perfect workes of light and sanctification.

They insist yet further and obiects, if the Apostle say they in his conclusion, we are iustified by Faith without the workes of the Law, did vnderstand the workes of Grace, then it would follow that he oppones things which are not to be opponed: for workes and Grace, workes and Faith, workes and Christ, are not opposite but agrees very well together, as the cause and effect, as the tree and the branch. To this we answere that Faith and workes agrees well together, but there is no thing in the world which agree so well the one with the other, but in some things they may be opponed: as for example; the tree and the branch agrees very well together, but if the question be moued whether the tree beares the branch or the branch the tree, in this they are opponed; that which is affirmed of the one must

How it is that  
workes of men  
regenerate doe  
not merit, seeing  
they are  
workes done  
in vs by the spi-  
rit of Christ.  
*Heb. 1.3.*

Faith & works  
are not simply  
opponed to  
other, for they  
are inseperable  
but opponed  
only in the act  
of Iustification

be denied of the other. Againe, there is a very sweet harmony betweene a naturall Father and the sonne, the one of them cannot be without the other: for hee is not a Father, who never had a sonne; neither is he a sonne, who never had a father: but if this be the question which of them gaue beginning to another, here we must oppone them, affirming that of the one, which wee deny of the other. In like manner there is a very sweet harmonie and agreement betweene Faith and good workes; but if this be the question, for which of them it is that God doth iustifie vs, there wee must oppone them, affirming with the Apostle that we are iustified by Faith, and not by workes: alway the opposition is not simple, but *x&tari*.

Workes not of  
the Ceremoni-  
all law only  
but of the Mo-  
rall also exclu-  
ded from Iusti-  
fication.

Their second euasion is a distinction of the workes of the Law, Morall and Ceremoniall. It is true say they that the workes of the law ceremoniall iustifies not, but the workes of the Law Morall iustifies. But the Apostle in his conclusion excludes from iustification the workes of the Law Morall, for these reasons: he excludes those workes of which he hath proued both Iewes and Gentiles to be guiltie, but so it is he hath proued them to be guiltie of the transgression of the Law Morall, as is evident out of the sins where-with he charges them, therefore, &c. Secondly, he excludes from iustification the workes of that law by which comes the knowledge of sinne; but so it is the knowledge of sinne comes by the law Morall, therefore, &c. *I had not knownne (saith the Apostle) that concupiscence is a sinne, except the law had said thou shalt not couet.* Now it is evident that this is a precept of the law Morall.

The distinc-  
tion of the first  
and second  
Iustification  
improved.

Their third euasion is by a distinction of the first and second iustification, the first whereof say they is by Faith, but the second is by workes. But this twofold iustification is also forged: for *iustificatio est actus iudiciorum & simul tollit*, there is no first and last in the act of iustification: hee that is once condemned judicially stands so, and hee that is absolved stands so. Againe, this distinction confounds two benefits

benefits, iustification & sanctification, which to them is the second iustification. That they are distinct benefits the Apostle doth teach vs, Christ is made to vs righteouſneſſe and ſanctification; but they incoſiderately confound them: for if these new qualities iuſtified by Grace into the ſoule of man, and good workes flowing there from be the matter as they ſay of mans ſecond Iuſtification, then let them tell vs what is the matter of his ſanctification.

Iuſtification &  
Sanctification  
diſtinct bene-  
fits.

To conclude this, these are two inseperable benefits, to whomſoever the Lord imputes the righteouſneſſe of Christ, and giues them Faith to accept it as their owne, like as for it hee abſolues them from ſinne and death, and adiudges them vnto life; ſo alſo incontinent workes he in them by his holy ſpirit, an inherent righteouſneſſe, by which they become new creatures: ſo that our iuſtification hath inseperably annexed with it ſanctification. But this ſanctification of ours is ſo imperfect, that howſoever it be accepted of the Father for the righteouſneſſe of Christ, yet is it not ſo perfect nor ſufficient that for the merit thereof wee dare ſeeke to be abſolued from our ſinnes, and received into fauour.

Iuſtification &  
Sanctification  
inſeperably  
conioyed.

*Them he alſo gloriſed.* Glorification the laſt lincke of the chaïne is the laſt and highest benefit that we haue by Christ, by which both our ſoule and body ſhall be reſtored to a greater glory and more happy, than euer wee enioyed in *Adam*. Hee had his owne moſt excellent priuiledges; hee had this inward glory, that he was created to the image of God, hee had alſo for outward glory a dominion and Lord-ſhip ouer all the creatures of God: the heauens were made beautiſull for his ſake; the earth made fruitfull; Paradise assigned to him as a ſpeciall garden of pleasure, and all the creatures ordained to ſerue him: but by our ſecond creation we are beautiſied with moſe excellent priuiledges; that ſame image is reſtored to vs; new heauens and new earth created for our ſake, and with all theſe we ſhall haue the Crowne of perſeuerance, which *Adam* had not: for glorification is

Glorification  
our laſt and  
highest estate  
out of which  
we ſhall neuer  
be changed.

How the glorification of our bodyes shewes Godswonderfull goodnesse and power.

Three degrees of eternall life.

The first degree is in this life, & hath in it these three.  
1. Righteousnes  
2. Peace.  
3. Ioy.

our last and highest happie estate, out of which wee shall never be transchanged, and therefore the Apostle goes not beyond it.

And herein appeares the Lords wonderfull power and goodnesse, who of the fall of man takes occasion to make man better than hee was before the fall. Our bodyes shall not be raised like to *Adams* body, for euen in the state of innocencie hee was mortall; but they shall be raised vp like to the glorious body of Christ. *Salomon* built a Temple, the Chaldeans destroyed it, and it was never againe restored to the former glory, which moued the auncient men to mourne, when they saw how the glory of the second Temple was not like the glory of the first; but it shall be the great ioy of our auncient Father *Adam*, when hee shall see how farre the glory of the second creation shall exceed the glory of the first.

Of this Glorification the Apostle speakes in the time past, partly to declare the certainetie thereof, and partly, because it is already begunne: for there are three degrees of that Glory. The first in this life, and that is our sanctification, called by S. *John*, the first resurrection, and by S. *Pau*l our transformation into the glorious image of God. The second is in the houre of death, and that is a neerer vniion of our soules with Iesus. The third will be in the last day, wherein both soule and body shall be glorified; this is the highest step of *Salomons* throne, vnto the which we must ascend by the former degrees. As for the beginning of this glory, which now wee haue, it consists in these three; Righteousnesse, Peace, and Ioy: there is a ioy which is no presumption, flowing from a peace which is not securitie, bred of righteousnesse which is not hypocrisie: in these three stands the beginning of eternall life here vpon earth, and in the perfection of them shall consist the perfection of eternall life afterward in heauen: perseveriance in righteousness, peace, ioy and glory being adioyned vnto them.

This

This Ioy which is the highest degree of eternall life, wee can attaine to here vpon earth, hath also these three degrees: first, there is a Ioy which ariseth of beleeving, wee haue not as yet *seen* the Lord Iesus, yet doe wee beleue in him, and reioyce in him with Ioy unspeakable and glorious. Secondly, there is a Ioy which ariseth of feeling and tasting, taste and consider how gratioues the Lord is, and this feeling is much more than beleeving. Thirdly, there is a ioy which ariseth of sight and of spirituall embracing; such vvas the ioy of Simeon when hee saw that promised saluation, and embrased the Lord Iesus in his armes.

Hereof ariseth to vs first a lesson of comfort: if the beginnings of this glory be so great, that as S. Peter saith, they bring to vs ioy unspeakable and glorious, what shall the fulnesse thereof be? let this waken in vs a loathing of these vaine perishing pleasures, and a longing for that better and more enduring substance, *Certe non sunt tibi nota futura gaudia, si non renuit consolari anima tua donec veniant,* thou knowest not those ioyes which are to come, if thy soule do not refuse all comfort till they come vnto thee. *Certe si semper terrena, tamen pro cœlestibus essent commutanda,* Certainly albeit these earthly things were eternall, yet were they to be exchanged with those that are heauenly. And therefore let the little tast of that ioy which wee haue now worke in vs a greater hunger and thirst after the fulnes thereof.

And againe we are here to be remembred, that as pearles are found in the bottome of the water, and gold is not gotten in the superficie, but bosome of the earth: so this ioy is not to be found but in the inward parts of a broken and contrite spirit: many speake of this ioy who never felt it. Righteousnesse is the mother of Peace, and Peace the mother of Ioy: they who haue not learned to do well, and cannot morne for the euil which they haue done, how shall they taste of the ioyes of God? wee must pearce by the hammer-

A three-fold  
joy we haue in  
this life.

I. Pet. I.

By the ioyfull  
first fruities of  
eternall life, we  
may judge of  
the fulnesse  
thereof.

Bern. in cap.  
icinn. Ser. 2.

Basil. ser. in  
Gord. Mart.

This ioy is not  
found but in  
the depth of a  
contrite heart.

Of the second  
and third de-  
gree of eternall  
Life.

of contrition into the very inward of our harts, or euer we  
we can finde the refreshing springs of Gods sweet consola-  
tions arising vnto vs. It deceiuers many that they thinke eter-  
nall life is not begunne but after death, but assuradly except  
now thou get the beginnings, thou shalt never hereafter  
attaine to the perfections thereof, and therefore looke to  
it in time.

As for the second degree of this glory, which is a neerer  
vniion of our soules with Iesus Christ after our dissolution  
by death, it is not my purpose now to insist in it. As for  
the third degree which consists in the glorification both of  
our soules and bodyes, we haue spoken of it before, speci-  
ally in the 18. verse. Now the Tabernacle of God is with  
men, but then shall our securtie be without feare, and  
our glory consummated, when we shall dwell in  
the Tabernacle of God : vnto the which  
the Lord bring vs all for Iesus  
Christs sake. Amen.

THE

# THE GLORIFICATION of a Christian.

VVhere you may see the counsaile  
of GOD concerning mans Saluation more  
cleerely manifested.

THEY THAT HAVE EYES MAY COME  
and see the Christian possessed and crowned in his  
heauenly Kingdome: Which is the greatest and  
last benefit wee haue by Christ  
Iesus our Lord.

*Come and see.*

---

Written by M<sup>r</sup>. William Comper, Minister of  
Gods word at Perth.

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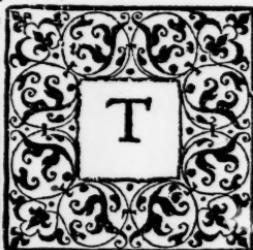
LONDON:

Printed by Thomas Snodham for William Firebrand,  
and are to be sould at his shopp e in Popes-  
head Pallace. 1609.

The Revd Robt Hamilton,  
22, Wellington Road,  
Brighton,

TO THE MOST EX-  
cellent, Vertuous, and Gra-  
tious Prince, *Henry*, by the Grace

of God, Prince of Wales, and Heyre Apparent  
vnto the most famous Kingdomes of Eng-  
land, Scotland, Fraunce, and Ireland: All  
happinesse in this life, and eternall  
Glory in the life to come.



*Hath which the Apostle hath seuer-  
rally deliuered in the two for-  
mer Discourses, dedicated to  
your most Royall Parents, hee  
now in this last Treatise collect's  
and conioynes in one, which ther-  
fore of right can appertaine to  
none more then to you Sir, who  
being by them both the happy fruite of heauenly prouide-  
nace, and dearest pledge of their mutuall loue, and ioy,  
may iustly challenge interest in the smallest good ouer  
which their names are named. Sir, here is the way to  
that Crowne of Triumph, which the more you know,  
the more (I hope) shall you place your glory in it. Crownes  
of*

## The Epistle Dedicatore.

of earthly Kingdomes are indeede the g̃fts of God, but such as bring not so much Honour as they breed unquietnesse. O nobilem magis quam fœlicem pannum (said Antigonus.) If the cares which dwell in the Diadem were knowne, no man would stoope to the ground to take it vp (said Seleucus.) And albeit, it be not giuen to all to know this in their entrie to Honour, yet are they all compelled to acknowledge it in the end. Seuerus Monarch of the world, found his Crownes but comfortlesse to him in death, τωντα εγενουλω ν̄ σδεν εμοι λυσίσθει, I haue (said hee) beene all things, and it profiteth mee nothing. Not onely the teares of Xerxes, but the laments of Salomon may witnesse to all the world, that the end of the worme-eaten pleasures of this life, is heauie displeasure: yea, the golden head of Babell had at length worms spread under him, & worms to couer him. Esa. 14 For all flesh is grasse, and the glory thereof as the flowre of the field: Onely, The word of the Lord endures for euer. By which that same God who hath called you to be an apparant Heyre of the most famous Kingdomes on earth, doth also call your Grace to a more certaine inheritance of a better Kingdome in heaven, which cannot be shaken: whereby aboue other Princes, and Rulers of the earth yee are blessed, if so be yee answere your Calling, endeauouring to be no lesse than you are named: Principem te agnosce ne seruias affectibus. It is unseemely in any, but most of all in a Prince, to become a seruant, eyther to the corrupt humours of men without him, who creeping in into the Courts of Kings, like wormes into the bosome of excellent trees, doe nothing but

## The Epistle Dedicatore.

but consume t<sup>h</sup>em: whom Godly Constantine properly called Tineas & Sorices palati, subtile peruerters of the good inclination of Princes in manners and Religion, where they can preuaile: or yet to the disordered affectiōns of his owne heart, which if they be not restrained doe quickly turne the glory of a man into shame. What did it profit Cham that hee was the Sonne of Noah, the Monarch of the world, and Patriarch of the Church in his time; or that hee was the Heyre of the third part of the world? *vitia siquidem voluntatis vicerunt priuelegia naturae*, his owne undantoned will bursting out in contempt of his Father, brought upon him that curse, and shamefull name, A Seruant of Seruants, which was never taken from him. Seeing God (as saith the Apostle) is the glory of man, what honour can make that man glorious, who caryes not the Image of God, consisting in righteousness, and true holinesse? but especially a King, whom the very Ethnicks called *Animata Dei imago* in terris, should carefully keepe that Image which keeeps his glory. Naturally facilius alijs, quam nobis imperamus, but in very deed he shall never be a skilfull Ruler of others, who is not first taught of God to rule himselfe, decet eum qui alijs praefectus est interiora sua decenter adornare.

The best remedie against both these euils, is to embrace that wholesome counsell giuen by God to the Gouvernors of his people, Let not the booke of the Law depart from thee, but meditate in it day and night, that thou maist do according to all that is written therein: turne not away from it to the right hand nor to the left, so shalt

Christost.

Basil.

The Epistle Dedicatore.

Tertull.

shalt thou make thy way prosperous, and shalt haue good successe. Beware of those Lucifugæ, haters of the light, because it discouers the darknesse of their errours, Quicunq; a Scripturis redarguantur, in accusationem Scripturarum se conuertunt. As the wise men following the Starre, were at length led by it to Christ, so if according to Peters counsell, yee take heed to the light that shineth in darkenesse, not onely shall the day star arise in your heart, but that cleare shining Sunne of Righteousnesse (so named by Malachie) euer rising and neuer going downe, shall illuminate you with his brightness. And herewithall take to you the domestique example of your Royall Father, who stands before you as a paterne of pietie, viuum omnis virtutis exemplar : it shall be no small prooef of your progresse in vertue, and greatest praise among your godly Subiects, that yee be a follower of him. And so praying Almighty God that your happie deeds may exceed all that great hope which is concerned of you, I humbly take my leaue.

Your Graces humble Ser-  
vant and daily Oratour

William Cowper,  
Minister at Perth.



# THE GLORIFICATION of a Christian.

HERE FOLLOWES BY WAY OF CON-  
clusion the third part of the Chapter, contay-  
ning the Christians triumph against all  
sorts of Enemies.

*Verse 31. What shall wee then say to these things? If God be on our side, who can be against vs?*



OW followes the conclusion of the whole Chapter: wherein the Apostle breaking off the course of his former speach, gathers vp all that he hath spoken into a short summe, he began at the first and lowest benefite which God in Christ hath bestowed vpon vs, to wit, deliverance from condemnation: this is indeede the least of his mercies, yet so great that if we had received no more, we are never able to yeld vnto the Lord that praise which is due for it. Yet as I said it is but little in respect of that which God hath done vnto vs, and

The conclusio  
n of the whole  
Chapter, con-  
sisting first of a  
generall, se-  
condly of a  
particular tri-  
umph.

and therefore the Apostle beginning at it ascends continually till he comes to the last and highest, which is our estate of glorifications and so hauing runne so high in the enumeration of Gods mercies towards vs that he can go no higher, he bursts out into an exclamation, as if he did say, more cannot be spoken, further comfort cannot be giuen, but contents himselfe to make a briefe recapitulation of all that hee had said; wherein first he triumphs generally, verse 31. & 32, therafter particularly: and that first against finne, *Who shall accuse, who shall condemne?* verse 33. 34. Secondly against affliction, *who shall seperate vs from the loue of God?* outward and visible enemies cannot doe it, by no sort of trouble, verse 35. 36. 37. Inward and inuisible enemies are not able to doe it, verse 38. 39. Thus like a valiant man stablished on Christ, in his owne name, and in the name of the rest of Gods children, hee proclaims a defiance to all his enimies visible and inuisible whatsoeuer.

The generall triumph contayned in these two verses consists in these two. In the first he glories that nothing can be against the Christian to hurt him, the reason is, because God is with him. In the second he glories that the Christian can want nothing that is needfull for him, the reason is, seeing the Lord hath giuen vnto vs his owne sonne, which is the greatest gift, that can be giuen, he will not let vs want any of his inferiour gifts.

*If God be on our side.* His meaning is if God be with vs, electing, calling, and iustifying vs, that he may glorifie vs, as hath beeene said, then we may be sure that nothing can be against vs. This I marke because worldlings judge of Gods presence with men by the wrong rules, to wit, as *Abimelech* and *Philo* judged of *Abraham*, we see say they that *God is with thee, because thou preferrest in all that thou doest.* That which they judged was true, for GOD was present with *Abraham* indeed, but the rule by which they so indged was not sure: for if this rule were sure, how often might the wicked be iudged to be blessed? who prosper in all they put their

The first part  
of his generall  
triumph, no-  
thing can bee  
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Christian to  
hurt him.

Worldlings  
euill judges of  
Gods presence  
who measure it  
by externall  
prosperitie.

Gen. 21.22.

their hand vnto : the rich glutton might be thought more happy than poore Lazarus: but the presence wherof the Apostle speaks is not to be tryed by grace, which grace flowing from thy effectuall calling, is a surer argument to prove that God is with thee, then if he shoulde give thee, as he did Esau, the fatnesse of the earth for thy portion, and multiply vpon thee in neuer so great abundance the things of this world.

And that we should not be deceived to iudge otherwise, our blessed Sauiour hath forewarned vs both by his word and example, how that great troubles outward and inward are to follow them which follow him. *In the world (sayth he) yee shall haue trouble, in me yee shall haue peace.* So soone as our Sauiour was borne Herod raged against him, seeking his life; to warne vs saith Chrysostome, that so soone as wee are borne Christians wee shoulde looke for trouble: *Jacob gat no sooner the blessing but incontinent Esau persecutes him.* Sothenes before he was a Christian was a ruler of a Synagogue, but after that he imbraced the Faith of Christ, they deprived him of his office, and scourged him. *Paul a persecuter is in great worldly honour, commissioner of the high Priest and Elders of Ierusalem;* but when he becomes a Preacher, his former friends becomes his enimies. The same is also true in inward tentations: when our Sauiour beganne to discharge the publicke office of the *Messiah*, sathan began to tempt him: of his two most excellent Apostles, the one was winnowed by Sathan, the other buffeted by the Angell of Sathan: and all to tell vs that notwithstanding the Lord be present with vs, yet we may be tempted as our Sauiour was, winnowed as Peter was, buffeted as Paul was; and therefore let vs despise the iudgement of worldlings, and lying conclusions of Sathan, who would make vs to esteeme our inward and outward tentations to be tokens and arguments of Gods departure from vs.

Againe, perceiue here how in the vworld are two contrary factions, the one alway militant against the other.

This

Not by inward Grace.

The presence of God exempts not his children from trouble both inward and outward.

The whole world consisteth of two contrary factions.

Miserable are they who are militant vnder the Prince of darkness.

*2 Chro. 13. 8*

*1 Cor. 5. 10.*

Why all the followers of Christ are pursued of Sathan with restlesse malice.

This inimitie was proclaimed by God in Paradise, and hath continued since, like as it shall for euer without reconcilation; onely let vs take heede vpon what side we stand; if we stand vpon that wherein God is Captaine, and all the Saints of Christ are souldiers, we are happy, for here the victory is certaine; otherwise they who are among the children of disobedience, militant vnder the Prince of the aire, are most miserable, their end is darkenesse, shame, and confusion. It is a comfortable Oration which *Abijah King of Inda*, hauing in his armie foure hundred thousand, made to *Ieroboam King of Israell*, & his army of eight hundred thousand, *with you (said he) is the multitude, but with them ye haue the golden calues: but with vs God is a captaine, and his Priests, to sound with the trumpet an Alarum against you: therfore O Israelt fight not against the Lord God of your fathers, for ye shall not prosper*: but this comfort much more appertaines to the true Israell of God, howsoever there be many which are against vs, the golden calues are with the, that is, strange gods, which shall be their destruction. As *Moses* when he was to plead the cause of God, stood in the gate of the Campe & cryed, whosoever pertains to the Lord let him come to me, so daily by the word of God doe we exhort you which are on Gods fide to gather you together into one, not that it is possible ye can be seperate from them in this life in regard of personall conuersation, for so saith the Apostle, *ye behoued to goe out of the world*, but that by difference of your words and deedes from them, ye declare that ye are not of their communion.

The who are one the side of Iesu are knowne chieflye these two manner of wayes: First, Sathan fights against them: Secondly, they are also warriours against him: the first without the second is nothing; for man euen as hee is a naturall man is an obiect of Sathans malice, but where the grace of God hath made the man a new creature, there Sathan doubles his hatred; for hee enuies most the glory of Gods mercy, whereof hee knowes he shall never be partaker. As *Nabuchadnezers countenance changed, and his rage*

rage encreased when the three Children refused in his face to worship his image, and thereupon commaunded to make his Ouen seauen times hotter than it was before : so is Sathan's malice most intended against those who plainly refuse to fall downe and worship him.

But that the godly be not discouraged with his malice, let vs remember that first hee was an enimie vnto God, or euer he was an enimie vnto vs, and that wee have cause to reioyce in that we finde that Apostate spirit an enimie vnto vs, whom God from the beginning hath proclaymed to be an enimie vnto himselfe. Secondly, we are to collect of his iuasion and our resistance that there is in vs some measure of the grace of Iesus Christ : for against those doth he multiply his malitious assaults, on whom hee sees that the Lord hath multiplyed his graces : like to a craftie Pirate, who passing by the emptie vessell, sets vpon that which is loadned. Thirdly, howeuer he being compared with vs hath many vantages; as that he is more subtile in nature, being of greater experiance and more auncient, being now almost sixe thousand yeeres old : and hath also vantage of place; for he is the Prince of the Aire, assited with armes of spirituall wickednesse, who for their number are legions, for their strength principalities & powers, for their subtiltie serpents, for their fiercenesse dragons : yet stronger is he who is on our side, than they who are against vs; the serpents head is bruised, some life remaines in him, but hee hath no power to inflict death on them which are in Christ.

But what euer inimitie Sathan exercise against vs, it is not sufficient to comfort vs, vnlesse wee also liue as enimies vnto him. It was a notable speach of Azariah to Prophet to Asa, *the Lord is with you, while yee be with him*: if thou stand with the compleat armour of God, pleading the cause of God, fighting against the enimie of God, than mayst thou say in a good conscience, God is with thee, and thou art with him. But alas we see in this generation many wearing Christs luerie, and bearing Sathan's armour, professing friendship

What comfort christians haue  
of this that  
they finde Sa-  
than an enimie  
to them.

If so be that  
they also liue  
at inimicite  
with Sathan.

2 Chro. 15.2

to Christ yet fighting against him : these two factions are entred already into the battaile *pelmell*, so that in the smalleſt fellowſhips ſome ye ſhall finde aduancing the kingdome of the one, though very few to fight for the glory of the other. What a shame is this for vs, who ſay we are on the Lords ſide, that a wicked man ſeruing Sathan ſhall in our audience open his mouth to blaſphemē God, and we will not open our mouthes to rebuke him ? we ſee carnall men ſo shameleſſe that they ſtand vpon no circumſtances to diſhonour God, and we who profeffe we loue him, for feare wee faille againſt curteſie, and I cannot tell what circumſtances, dare not open our mouthes to praife him. Our coldneſſe in this point hath neede to be admoniſhed, that we may be ſtirred vp not by profesſion onely, but by conuerſation alſo, to make it knownen to the world, that wee belong wholy to the Lord Iefus.

A Christian  
wants not eni-  
mies.

*1 Cor. 15.32*

*2 Cor. 12.7.*

But none of  
them can take  
from vs that  
for which we  
ſtrive.

*Who can be againſt vs ?* It may ſeeme ſtrange that the Apostle ſhould uſe any ſuch interrogatorie: what Christian wants enimies inough againſt him ? yea faith not the Apostle of himſelfe, that hee had beaſts at *Ephesus* with whom he behoued to fight ? was there not an Angell of Sathan ſent to buffet him ? did not *Nero* at length behead him ? how is it then that he askes who can be againſt him ? But wee are to know that the Apostles meaning is not that godly men haue no enimies, but that no enimie can take from vs that for which wee ſtrive : it is not for the maintenance of our bodily life that wee fight, when our enimies haue taken that from vs, they haue done no more than *Potiphar's wife* did to *Iofeph*, when ſhe pulled the garment from him. There are three notable things for which we ſtrive, and which the world is neuer able to take from vs : the loue of God which he hath borne to vs : the grace of God which hee hath communicated to vs in our calling : the glory of God and eternall life, which hereafter doth abide vs : no power of man nor Angell is able to deprive vs of these things.

An

An example whereof we haue in that notable warriour of God, Patient *Job*, whom the Lord set vp as an obiect of all Sathan's buffets, and against whom hee was permitted to vse all the strategems of the spirituall warfare that possibly hee could: hee crossed him not onely in his goods, in his children, and in his owne body, but also in his minde; by his wife hee tempted him to blasphemies; by his friends to diffidence; yet by none of these could hee ouercome him: In his outward troubles his resolution was, *the Lord hath givien, the Lord hath taken, blessed be the name of the Lord for ever*: in his inward terrors his resolution was, *Albeit the Lord would slay me, yet would I trust in him*: so impossible is it for Sathan by any temptation whatsoeuer, to seperate from the loue of God, his Children, chosen, called, and iustified.

This is declared in the example of *Job*.

*Job. 1. 2. 1.*

*Job. 13. 15.*

To cleare this, let vs yet know that God is many manner of wayes present with his children in trouble: first, hee is with them by preuenting the danger, so that hee will not suffer the intended euill of the enimie to come neare them: so he brought *Senacherib* to see *Ierusalem* without, but suffered him not to shoot so much as a dart against it within. Somtime again the Lord enters his children into the trouble, as *Daniel* into the den, *Joseph* into the prison, the three Children into the fire; but deliuers them in such sort that both his glory, and their comfort is greater than if they had not beene in trouble at all: Sometime hee suffers his children to end their mortall liues in trouble, and yet is with them strengthening them by his glorious might to all patience and long suffering, filling them with such a sense of his loue, that in death they rest vnder the assurance of life.

The Lord is present with his children to keepe them, sometime from trouble, sometime in trouble

The practise of this see in the examples of *Elijah* and *Paul*: when *Iezabel* vowed to haue the life of *Elijah*, yee shall see that the Lord is with him, sometime to hide him, that albeit *Achab* and *Iezabel* seek him they cannot finde him: sometime God lets *Achabs* captaines see where hee is, but consumes with fire them that came proudly to take

This also is declared by examples.

2.Tim.4.17.

him : Sometime hee presents him to Achab and Jezebel, but bridleth the tyrants that they haue no power to stirre him. The Apostle Paul in like manner being sent prisoner to Rome, the Lord assisted him in such sort that hee deliuered him out of the mouth of the Lyon Nero; and yet the second time suffered him to fall by the sword of the same tyrant : shall wee thinke that the Lord was not with the Apostle to assist him the second time as well as the first ? let it be farre from vs. The Lord was with him indeed to make his death a seale and confirmation of that Gospell which hee had preached in his life. The comfort then remaines, that howeuer God worke with his children in trouble, no aduersarie is able to take from vs that for which wee strive, to wit, grace, and glory, they may be vnto vs as the sharpe razers of God, to cut away our superfluities, but shall never be able to bereave vs of the end of our Faith, which is the euerlasting saluation of our soules.

*Verse. 32. Who spared not his owne Sonne, but gane  
him for vs all unto death, how shall he not with him  
gine unto vs all things also ?*

The second part of his generall triumph, the Christian can want nothing that is needfull for him.



Ow followeth the second part of the Apostles generall triumph, wherein hee gloryeth that the Christian can want nothing needfull for him; for seeing the Lord hath giuen vnto him, the greatest, and most excellent gift, to wit, his owne Sonne, is it possible that he will denie him any secondary or inferior gifts needfull for him ? Sathan who is a lyer from the beginning, accused the Lord of two things: first, of an vntruth : albeit the Lord hath said it, yet ye shall not dye : secondly, of Enuy. In the first Sathan is proued false and the Lord is found true : for are they not dead to whom the Lord said, *ye shall dye* ? In the second Sathan is found a calumniator : for what good tree will the Lord refuse

refuse to his owne, who hath giuen vnto them this excellent tree of life, which brings with it vnto them all things needfull for them.

To amplifie this great loue of God, the Apostle saith not simply, that hee gaue his Sonne for vs, but that hee spared not to giue him. O wonderfull loue ! the Naturall and onely Sonne of God is not spared, that the adoptiue sonnes may be spared : for our sins being imputed to him by the ordinance of God his Father, and voluntarilly accepted by himselfe, so the punishment of our sinnes and chasiment of our peace was laid upon him, that by his stripes wee might be healed. The bitter cuppe due to vs was propined to him, for the which albeit hee prayed to his Father, that if it were his will, this cuppe might passe by him, yet the Father spared him not, but held it to his head, till hee dranke out the vetermost dreges thereof. So straite is the Iustice of God, that sinne being imputed to the Sonne of God, who had no sinne of his owne, is pursued to the vitermost. The greatest example of Iustice that euer the Lord declared in the world, the drowning of the originall world, the burning of Sodome; the plaguing of Egypt, were terrible proofes of the straitenesse of diuine Iustice, but nothing comparable to this.

Which I marke partly for a comfort to the Godly, and partly for a waring to the wicked: it is our great comfort, that the saluation which Iesus hath purchased vnto vs, hee hath obtained it with a full satisfaction of his Fathers Iustice, so that now wee that are in him, are not any more to feare it. The great Judge of all the world will not doe vnrighteously, to require that againe from vs, which our Christ, whom hee himselfe hath giuen vnto vs, hath payed for vs.

And as for the wicked who are not in Christ, how miserable will their state and condition be, for they must beare the punishment of their owne sinnes in their owne persons? If the burden of that wrath due to our sinnes, caused Iesus

The great loue  
which God  
hath shewed in  
giuing his Son  
for vs.

Esa. 53.5.

Mat. 26.39.

Comfort for  
the Godly that  
the iustice of  
God shall not,  
nay cannot  
strike uppon  
them.

Miserable are  
the wicked who  
in their owne  
persons beare  
the punishment  
of their sinnes.

*Mat. 26. 38.*

to sweat bloud, and to say, that his soule was heauy vnto the very death. O how shal the burden of this wrath preesse downe the wicked ! it is euuen a horrour to think of it : their faces shal be confused without, and their spirits oppressed within, with tribulation and anguish ; hee that spared not in his owne Sonne sinne imputed vnto him, will hee spare in thee sinne committed by thy selfe ? no, no, when he beginneth to smite thee, hee shall never lift vp his hand from thee, but double his stripes vpon thee, and there shal be no end of thy sorrow. As the ioyes prepared for the godly, so the paines prepared for the wicked, are such as the eye never saw, the tongue cannot vtter, nor the heart conceiu. That place of the damned is the great deepe, the Ocean of all the iudgements of God, all his temporall plagues are but like little rigers and strands running into it.

How both Sions beautie & Sinaies terror should moue vs to repent.

If therefore the beautie of Sion doth not allure vs, let the terror of Sinai affray vs. The Lord proclaimed his Law in a fearefull manner vpon mount Sinai, but in a more terrible manner will hee execute it : if *Moses* who was so familiar with the Lord, trembled when hee heard it proclaimed, what horrible feare shall ouer-take the wicked when they shall see it executed vpon themselves ? Let therefore the children of wisedome hearken in time to the ioyfull tidings of peace which are daily proclaimed on mount Sion, let vs drinke of the still and peaceable waters of Siloh, which flow from it ; let vs embrace that mercy which Iesus by the merit of his death hath conquered vnto vs, that so wee may be sau'd from the wrath which is to come.

How Christ is  
Gods owne  
Sonne.

*Esay. 53. 8.*

*His owne Sonne.* Iesus Christ is called Gods owne Son both in respect of his diuine and humane natures : for as hee is God, he was begotten of the Father by so vnspeakable a generation that as *Esay* faith, none are able to declare it : and as hee is man, hee is the Sonne of God, conceiued by the holy Ghost, made man indeed, but not after the manner of other men, but of this : see Verse. 3.

But gave him for vs all. This is very often alleadged in holy Scriptures, as an argument of the great loue of God toward vs, that he gave his sonne to death for vs: and so it is indeed, for it is not by any corruptible thing, as Gold and silver that he hath redeemed vs, but by the precious blood of his owne Sonne, the Lambe vndefiled, and without spot. There is no man will giue much for that whereof he esteemes but little, we measure the price of a thing according to the worth of it in our judgement: euen so of the greatnessse of that gift which our God hath giuen for vs, wee may estimate the greatnessse of his affection toward vs. Precious indeed in the sight of the Lord is the death of his Saints: who to redeeme vs from death spared not to giue his dearest sonne vnto the death. It was the Lords reasoning to Abraham, now I perceiue thou louest mee, because for my sake thou hast not spared thine onely sonne: and haue we not much more cause to turne ouer the same realoning to the Lord; now Lord we perceiue thou louest vs, because for our sake thou hast not spared thine onely one sonne. The Lord shad abroad in our hearts more abundantly the sence of that inestimable loue, that we may be carefull to requite the kindnesse of the Lord, putting his holy will before all things in our affection, and endeauouring in holy loue to serue him, who hath sauied vs.

Shall bee not with him giue vs all things also? Wee are to vnderstand all things that are needfull for vs: And here it is necessary that we put a difference betweene our right and our possession. The children of God haue the right and propertie of all Gods good creatures, for Christ their Lord is the heire of all, and hath made them with himselfe fellow heires: All things are yours. (saith the Apostle) and yee are Christs, and Christ is Gods. But as for the possession of them, the Lord gives it or with-holds it, according as hee sees may be for the good of his children. We know our father Abraham had the right of Canaan when he had not the possession of it, and are not therefore to thinke it strange that the Lord gives not alwayes possession of that to his Children whereof

The price of our redemp-  
tion tells how  
much the Lord  
hath esteemed  
of vs.

1 Pet. 1.18.

Gen. 22.12.

All things be-  
long to the  
godly in regard  
of right, albeit  
not in regard  
of possession.

1 Cor. 3.21.

*Reasons to restraine immoderate care.*

whereof they haue the right. But as for the wicked they haue possession without a right, and therefore shall be punished as theeues and robbers, and violent usurpers of Gods creatures, whereunto Iesus Christ who is the heyre of all hath never giuen them a right.

Seeing all things are giuen by God, let vs moderate our care, and take nothing but out of his fatherly hand.

*Mat. 4.9.*

Sathan another Nabuchadnezer, and a Balak, offers also gifts to men.

*Gen. 14.22.*

Secondly, wee marke here that the giuing and dispensation of earthly things is from God; if wee could remember this it would moderate our care, and make vs in our callings first to seeke the Lords blessing, loath any manner of way to take the things of this world, vntesse we see they be giuen vs out of the hand of God. For we are to know that Sathan who is a counterfaiter of God, doth also arrogate to himself, though falsely, to be the giuer of things : hee that durst say to the sonne of God, *all the kingdome of the earth are mine, I will give them to thee, if thou wilt fall downe and worship me:* will hee stand in awe to speake it vnto sinnefull man? No indeed, it is his daily tentation, by which he circumuents many, intangling their hearts with the loue of worldly gaine, that to obtaine it they care not to lye, to steale, to sweare, to oppresse, to deceiue one another : which in effect is to fall downe before Sathan and worship him.

Thus Sathan rules in the kingdome of Babell, like a spirituall *Nabuchadnezar*, presenting to his subiects his great image of gold, accompanied with all sorts of musicall instruments, that is, worldly pleasures, vwealth, and prosperitie, which bewitch the simple and makes them fall downe and worship, yeelding themselues seruants to *Mammon*. But happy are those children who refuse so to do, and can stand vp vwith their father *Abraham*, lifting vp his hand to heauen can say, *I will not haue so much as the latchet of a shoe from the king of Sodome : I will haue nothing by any crooked or indirect meanes, out of the hand of Sathan or any of his instruments : the buddes of Balak shall not hire me to doe euill, neither the wages of iniquitie, nor the reward of Sodome for doing good, shall euer cleave to my hands, I will looke for my portion from the Lord.*

Againe,

Againe, seeing God is the giuer of all things, let vs learne with the Apostle in whatsoeuer state we are to be content, remembreding that every mans portion of vvorlly things is measured vnto him from the Lord. We see that a steward in a familie ministers not alike vnto all that are in it, the aged and the young, the seruant and the Lord receiuers not a like portion, yet no man gainfayes it; and shall vve not reverence the Lords dispensation, who is the great steward of his familie in heauen and earth, shall vve murmur against him if he giue *Beniamin* a double portion, and bestow vpon some of his children these worldly things in greater abundance than he doth vpon others? farre be it from vs: for he dispenses these perishing things in great vvisedome and loue toward vs, as hee seeth may be best for vs. Certainly vve ought so to reioyce in that great gift the Lord Iesus, whom the Father hath giuen vs, and in whom he hath blessed vs vwith all spirituall blessings, that vve take no thought for any other thing vwhatsoever vwhich hee hath thought expedient to hold from vs. Oh that vve could giue vnto the Lord this glory, as to say vwithout grudging, O Lord Iesus I can vwant nothing, seeing I haue thee to be my portion.

And further seeing all these things are dispensed and giuen by God, let vs (as I said) in our callings aboue all things seeke his blessing. *Adam* may make himselfe a garment, but it shal not couer his nakednesse: *Ionas* may build himselfe a booth, but it shal not defend him from the heat of the Sunne: *Peter* fished all night and hee profited nothing till Iesus spake the word. *Though we rise earely and lye down late, and eat the bread of sorrow, yet shall we labour in vain unless the Lord give the blessing.* Let vs therefore so vse the meanes that with them we ioynē prayer, moderating our care let vs commit the successe to the Lord. It is true that Religion allowes not carelesnesse, yea by the contrary it commandes vs to be carefull for those vwhom God hath committed vnto vs: *If any man care not for his household hee is worse than an infidell.* This is *wgovox*, a moderate foreseeing

of  
Seeing God is  
giuer of all let  
vs stand con-  
tent & not mur-  
mure if others  
get a more por-  
tion than we.

He hath no  
cause to com-  
plaine to whō  
the father hath  
giuen his Son  
for an irrevo-  
cable gift.

Our care and  
labour is but  
vaine without  
his blessing.

*Psal. 127.2.*

*1 Tim. 5.8.*

..  
of

Two sorts of  
cares.

Luk. 10.41.

Christ is the  
chiefe gift, all  
other gifts are  
but pendicles  
given with him

Gen. 15.1.

Verse 2.

of things which are needfull : but there is an vnlawfull care the daughter of distrust, whereby men are carried either beyond lawfull meanes, or else if the meanes be lawfull beyond the measure of a temperate affection; as though a man had not a Father in heauen to care for him, or were able to compasse things by his owne wit. This care is not vnprofitable onely but full of many perturbations, for which our Sauiour compares it to thornes, which are most easily gouerned when they are most lightly touched, where as he who gripes them hardly involues them and makes them more perplex, and hurts himselfe also. Our Sauiour correcting *Martha* for too much care of the worldly part, ioynes these two, thou art carefull about many things, and art troubled : telling vs that which we finde in experience, that many worldly cares breedes many troubles. Let vs walke therefore in the right way, vsing the meanes in sobernesse let vs cast our care on the Lord.

Last of all, it is to be marked here that the Apostle saith that God with Christ giveth all things vnto vs : so then Iesus Christ is the maine and great gift, and all other things are but pendicles annexed vnto it. Other gifts without Christ haue a shew of comfort, but renders no solide comfort in the end : they shall be deceaved at length who glories in other things, vvere they never so excellent, vwhile as they are strangers from Christ. When God said to *Abraham*, *see not I am thy buckler, and thy exceeding great reward : not considering vwhat the Lord offered to him*, he answered in his weakness, *O Lord what canst thou give me seeing I go childlesse?* Euen he vwho vvas the Father of the faithfull could not conceiue howv great good God promised to him, vwhen he promised himselfe to be his reward. And therefore let vs suspecting our vweakenesse that it carry vs not into the like error, vwatch ouer our owne hearts, that they be not set vp on Gods secondary gifts more than vpon himselfe. Albeit the Lord shoud giue vs pleasant Canaan for an inheritance, and multiply our posteritie as the starres of heauen, yet will wee

we say, O Lord all these shall not content vs, vnlesse thou dost giue vs thy selfe: It doth more reioyce vs, that thou hast giuen vs thy Sonne Iesu to bee our Sauiour, than that thou hast subdued all the workes of thine hands vnder vs.

Verse. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifies.*

 He Apostle in his generall triumph, contained in the last two Verses, hauing proclaimeda defiance to all the enimies of a Christian, doth now begin to challenge them particular- ly, triumphing first against sinne, Verse 33. 34. thereafter against all sort of afflictions that come vpon vs, by whatsoeuer instruments visible or inuisible. Wee begun first at his triumph against sinne, *who (faith he) shall lay any thing to the charge of Gods chosen?* hee excepts no person, neyther is any eyther in heauen, in earth, or in hell able to doe it; hee reserues no sort of sinne, seeke what they will, there is nothing to be found in the Christian to accuse him and condemne him, his interrogation is plaine, his answere is supprest, his reason is subioyned, *It is God that iustifies,* where the supreame Judge absolues can any inferior judge whatsoeuer condemne?

Where first wee haue to consider, who is hee that this manner of way triumphs? Is it not *Paul*, who before his conuersion was a persecuter, a blasphemer, and an oppres- ser, who confesseth himselfe to be the chiefe of all sinners, and the least of all Saints? yea indeed the same is hee: but marke, such a one hee was indeed, but hath gotten mercy, and therefore now like a man relieved of a heawy burthen, which before oppressed him, hee reioyces and triumphes. Certainly no greater comfort can come to man, than to feele his sins forgiuen him, this onely causeth true reioycing.

See

The Apostles  
particular tri-  
umph, first, a-  
gainst sinne: se-  
condly, against  
the croſſe.

A man relieved  
of the burden  
of sinne, is fil-  
led with ioy.  
1. Tim. 1. 15.  
1. Cor. 15. 9.

*Psal. 32.1.**Luke. 5.25.**Acts. 3.8.*

Both by promises and examples doth the Lord confirme poore penitent sinners.

*Hos. 11.4.*

See this in *David*, as long as the burden of his sinne lay vpon his conscience, it prest out the very naturall moysture of his body; hee had no rest night nor day, but from the time that once *Nathan* proclaimed to him remission, and that in his owne conscience he felt his sin forgiuen him, then hee cryed out : *O blessed is the man whose wickednesse is forgiuen, whose sinne is couered, and unto whom the Lord imputes not his iniquitie.* As hee that lay sicke sixe and thirty yeeres of the palsey, arose with great ioy when Jesus relieved him : and hee that was a creple, when hee found that his feete, which had failed him so long, did now serue him, leaped for ioy, and followed the Apostles into the Temple to praise God : so that soule which findes it selfe freed from the guiltinesse and seruitude of sinne, of all burthens that euer lay vpon man the heaviest to beare, will with much more abundant ioy exult and triumph in that mercy of God which hath made it free.

Secondly, let the Apostle here stand vnto vs as an example of the like mercy of God to be shewed vpon our selues, how great sinners souuer wee haue beeene, if wee follow him in the like faith and repentance. The Lord our God, is not content by his word to promise mercy vnto penitent sinners, but also confirmes vs by the examples of his manifold mercies shewed to others before vs : when wee looke vpon them, let our weakenesse be strengthened; let vs not think that the Lord will close that doore of mercy vpon vs, if we knock aright, which hee hath opened to so many before vs; hee who hath beeene found of them who sought him not, will hee hide himselfe from vs, if forsaking our sinnes wee seeke him in spirit and truth? Let his mercies shewed to others be vnto vs as *cordes of Love* to draw vs among the rest, and like oyntments powred out, the sweet smell wherof may delight vs to run after him: for that meeknesse which is in thee O Lord Jesus, we wil follow thee, we haue heard that thou despisidst not the poore sinner; thou abhorredst not the penitent theefe; nor the sinfull woman that powred out teares

teares before thee; nor the Cananitish woman, that made supplication to thee; nor the woman reprehended in adultrie; nor him that sate at the receipt of custome; thou abhorredst not the Disciple that denied thee; yea, the persecuter of thy Disciples thou receiuedst to mercy, *In odore horum unguentorum curremus post te*, In the smell of these thy sweet ointments wee will run after thee O Lord.

But wee are to marke that before the Apostle came to this triumphing, hee was long exercised with fighting; he confesseth to the Corinthians that his preaching was among them in great feare and trembling, that in his personall conuersation hee was beaten and buffeted with an Angel of Sathan; that hee had terrors within and fightings without: and what terrors are wee to thinke did trouble him? out of doubt the sight of his sinnes, the greatnessse of the judgement to come did terrifie him, whereof we are warned, how wee must fight before wee triumph, and mourne before the Lord comfort vs: if we cannot triumph with the Apostle, it is because we haue not foughten with the Apostle: for let be that we haue not yet resisted vnto the bloud, how many among vs can say that they haue resisted vnto the teares, that is, who striues with God as *Jacob* did with prayers and teares to obtaine a blessing? Carelesse securitie hath farre ouer-gone vs, and wee are become like those Amalekits, who returning from the spoyle of Ziklag and supposing they were past all danger, cast their armour from them, and spread themselues abroad into the fields to eate, and drinke, and to sport themselues, when in the meane time the deuouring sword vnlooked for came vpon them. It falleth even so with the multitude of this generation, they are become so carelesse in the spirituall warfare, that as if there were no more battels to be foughten, they walke without the armour of God, and spread themselues abroad in the fields of fleshly pleasures, and so not onely makes themselues a pray to their deuouring enimie, but defrauds their soules of that inward ioy arising of spirituall victory, which they

Cant. 1.3.

The Apostle  
fought long be-  
fore he came  
to triumph.  
1. Cor. 2.3.

How can they  
triumph that  
haue not  
fought nor re-  
sisted so much  
as to shedding  
of teares, farre  
lesse to the  
shedding of  
blood.

1. Sam. 30.  
16.

The tongue of  
the wicked is a  
fornace of fire  
wherein the  
godly are tryed

For sometime  
they accuse  
them publickly  
& in judgements.

*Ang. confes.  
lib. 10.*

*Tob. 15.19.*

who continue in fighting finde at the end of euery battell.

Now to enter into the words. The Apostle conioynes these two interrogations together very conueniently, *Who will accuse? who will condemn?* because however there be many forward enough to accuse vs, there is none who haue power to condemne vs. It is not the Apostles meaning that wee shall want accusations: for the world, Sathan, and our owne conscience shall not cease to accuse vs. *Laban* searched narrowly *Jacobs* stiffe, to see if hee could get any thing wherewith to charge him, but more narrowly doe worldlings search the words and deedes of the Christian, seeking whereupon to accuse them, and where they can finde none, yet vpon shadowes of euill they are bold to publish false reports, or at least by private surmisings seekes to disgrace them. *Moses* a man approued of God, yet accused as an usurper: *Ieremie* the Prophet, albeit he so loued his country people, that in secret his soule mourned for their desolation yet did they accuse him of treason, alledging that hee had made defection to the king of Babell: *Daniel* a man beloved of God, accused and condemned of *Darius* his counsellors, as a rebell to the King: the Israelites who returned from captiuitie accused by *Tobie* and *Sanballat* of sedition: the Christians of the primitive Church oppressed with horrible slanders. The first weapon wherewith Sathan fights against the Godly, is the tongues of the wicked: for hee looseth their tongues to speake euill, before hee loose their hands to doe euill to them: therfore said *Augustine*, *Lingua impiorum est quotidiana fornax*, the tongue of the wicked is a daily fornace, wherein the Godly are tryed: let no man thinke to serue God in a good conscience, but hee must be purged in this ouen, *ye are not of the world* (said our Sauiour) *therefore it is that the world doth hate you, and speake euill of you.*

As for their private surmisings they are of two sorts: sometime they charge Gods children vwith euill vwhich they haue done indeede but vwhereof they haue repented them, and

and herein they are malitious, that the finnes which God hath forgiuen they will not forget: but this shoulde not prouoke vs to impatience, seeing they blame vs for nothing for which vve blame not our selues, vwhy shall vve be commoued? let vs not thinke shame to say with the Apostle it is true, *I was such a one, but now I am received to mercy.* I will not so loue my selfe that I will hate him who reproves mee for that which I haue reproved in my selfe, of vwhatsoeuer mind he doe it, *sed quantum ille accusat vitium meum, tantum ego laudabo medicum meum:* but looke how farre hee accuses my fault, so farre will I praise my phisition who healed me.

Sometime againe their surmisings are most false, they charge vs vwith things vwhich vve never did; but these backbitings shoulde be disdayned of vs like the barking of beasts: hee who knowes with *Job* that his witnesse is in heauen, and can say with the Apostle, that hee hath a good conscience vwithin him, what needes hee to care for the iudgement of men vwithout him? *Nos tamen nostri certior intus est,* the surest knowledge of our selues is vwithin vs. Neither are we to be so base minded as to thinke that there is *plus ponderis in alieno coniunctio, quam in nostro testimonio?* that there is more weight in another mans calumnie, than in the testimonie of our own conscience. *Augustine* being misreported of by *Petilian* gaue an notable answere, for my selfe sayth he, I am not that which hee hath called mee, if yee thinke that hee knowes me better than I knowe my selfe, choose you which of vs you will beleue.

Let not therefore the detracting speaches of men interrupt our peace, remembraunce their tonges can make vs no other thing than we are: it is not *Ventilabrum area dominica,* the fanne of the floore of the Lord that can seperate the chaffe from the Corne. Secondly, their euill speaking commendes vs to God, *blessed are yee when men revile you and speake all manner euill of you for my sake, be glad and reioyce, for great is your reward in heauen.* *Qui volens detrahit famam meam*

Sometime they speake euill of them priuately, and that either maliciously charging them with sins they haue done, but haue repeated.

*Aug. cont. lib. Petili. lib. 3. cap. 10.*

Or then falsely charging them with sins which they never did.

*Aug. epist. 6. Ital. viduae. Amb. lib. 1. offic. cap. 6.*

No speach of man can make vs any other thing then that which vs are.

*Mat. 5. 11. Augustine.*

*Ambroſe.*

*mæ, nolens addit mercedi mee : he that with his will impaires my name, against his will augments my reward. I haue ſpoken the moie of this purpose, partly because it is a common craft of Sathan to opprefſe good men with misreports, ut qui conſciencie ſua luce clareſcunt alienis rumoribus ſordiden- tur, and partly because our weakenesse is eaſily overcome with this tentation. Seeing the Lord will haue vs to ſustaine the ſtrife of tonges, let vs ſtrengthen our ſelues, let vs fo walke through good report that wee be not puſt vp, and through euill report that we be not caſt downe, but that by weapons of righteouſneſſe on the right hand and on the left we may ouercome.*

Sathan ſtiled a  
calumniator or  
accuser & why.  
*Rene. 12.10*

He accuſeth  
God vnto man

Hee accuſeth  
man vnto God

Now as for Sathan he is ſtiled the accuser of the Saints of God night and day; ſometyme hee accuses God to man; ſometyme man to God; and ſometyme man to himſelfe. In Paradise hee began and accused God, charging him with enuiē and in the ſame trade of lying doth he ſtill continue: For ſometyme he lyes againſt the iuſtice of God, when hee faſh to the licentious liuer, albeit yee ſinne yee ſhall not dye, that ſo he may puſſe him vp to presumption: ſometyme he lyes againſt the mercy of God, as vven hee faſh to the vveake in faith, your ſinne is greater than that God can forgiue it, that ſo he may driue him to deſperacion: ſometyme he lyes againſt Gods prouidence, as when hee faſh to them that are in neceſſitie, the Lord hath caſt you off and will no more prouide for you, that ſo hee may prouoke them to put out their hand to wickedneſſe.

Secondly, he is a reſtleſſe accuſer of man vnto God, as yee may ſee in the example of *Job*: he heard the Lord commanding him yet he ſpared not to traduce him; when hee could not gainsay his actions, hee gainsayd his intention and affection, hee charged him to be a hireling and not a ſonne, a mercenarie worſhipper, who ſerued God for his giſts and not for himſelfe, albeit after tryall he was found a lyer. And herein we are to conſider how faithleſſe a traytour Sathan is, for thoſe ſame ſinnes which man doth by  
Sathanſ

Sathanis instigation, he is the first accuser of man for them vnto God. Oh that man could remember that Sathan is ever doing one of these three against him: first hee is a Tempter of man to sinne; secondly when sinne is committed hee is an accuser of man vnto God for those same sinnes which he tempted him to doe: and thirdly, hee is a tormenter of man for them, vnfesse they be remoued by repentence. But Iesus Christ our Lord is of a plaine contrary disposition: first hee dissuades vs from sinne, warning vs of the danger, and then if of weakenesse wee sinne, hee offers himselfe an aduocate for vs if wee repent: *These things my babes I write to you that yee sinne not, but if any man sinne we have an aduocate with the Father, even Iesus the iust.* These two compared lets vs see what a great difference there is betweene them, that knowing the deceitfull malice of the diuell, we may learne to abhorre him; and the heartie vnfayned affection of Iesus Christ toward vs, wee may loue and follow him.

Thirdly, Sathan accuses man vnto himselfe: he deceiuers the vvicked & beares them in hand that they are the sonnes of God, and labours to perswade the godly that they are reprobates, denying that they haue Faith or Repentance, or any spiritual grace. There is nothing so true but Sathan dare deny it: hee that durst call it in doubt to Christ himselfe whether he were the sonne of God or no, will that shameles lyar spare to doe it vnto others? But let vs worke out our salvation in feare and trembling, and make sure our calling by well doing, that we may haue within vs the infallible tokens of our election, and as for the rest let vs keepe this ground; seeing the worke of our saluation is done by God, in despite of Sathan; Sathanis testimonie in it is not to be regarded, though hee would call vs as he did *Paul and Sylas* the seruants of the living of God, yet are we not the better, neither the worse, albeit hee pronounce vs to be such as are abiest and cast away from the fauour of God.

Ff

And

A discouery of  
Sathanis traite-  
rous dealing.

*1 Job.2.1.*

Hee accuseth  
man vnto him-  
selfe.

*Philip.2.12.*

Conscience accuseth eyther vpon right or wrong information.

Conscience, & error of conscience to be distinguished.

Why the Lord leaues remembrance of a sin in the cōscience after that it is pardoned.

Sin cuill in the affection but good in the memory.

And last, the children of God are accused of their owne consciences: these are eyther such as procede from sufficient light, or from wrong information. If conscience accuse vpon light which shee hath receiued out of the word of God, her sentence is diuine, and wee are to regard it: if otherwise shee accuse vpon wrong information, it is the errore of conscience, and wee are to remedie it by sending conscience to seeke the warrant of her sentence out of the word of God. It is very expedient that wee put a difference betwenee conscience and the errore of conscience: where conscience discernes not according to the Law of the supreame Judge it cannot but erre, eyther in being ouer large, and then shee pronounceth those things lawfull which are vn-lawfull, or ouer strait, and so she declares those things vn-lawfull which are lawfull: for if this be not obserued, wee shall be disquieted while we hearken to the errores of conscience, as if they were the iust and lawfull accusations of conscience.

Sometime againe conscience presents to men sins which they haue done many yeeres agoe, and whereof they haue repented: for wee are to know that albeit the Lord after repentance forgiue the guiltinesse of sinne, yet he will haue the memorie thereof to remaine in that conseruing facultie of conscience, called cuſtheghōis, that it may both serue to humble vs for the cuill wee haue done, as also to preserue vs from sinne for the time to come. And sinne this manner of way retained in the memory, I compare it to thornes & bryers, which in the middest of a garden are hurtfull, and hinder the grouth of good fruit, but being put in the hedge are profitable to preserue them: so sinne as long as it is in the affection is very pernicious; for then it chokes the seede of the word of God in them, but being taken out of the affection and set in the memory, is as a hedge to the soule, to preserue it from wilde and raging beasts that would come in and deuoure it: thus for our humiliation the Lord keepes in vs a remembrance euen of those sinnes which hee hath pardoned

pardoned, but so that with the remembrance of the euill which we haue done, our conscience doth also excuse and comfort vs with the remembrance of our vnfained repentence toward God.

And if otherwise the conscience accuse vs for those euill deeds which wee haue done, and whereof wee haue not repented, it is of Gods great mercy toward vs, who by inward trouble wakens vs to iudge our selues now, that we should not be iudged of the Lord in the world to come.

As this is the comfort of Gods chosen, so doth it point vnto vs the contrary miserable estate of the reprobate, for there is nothing in heauen and earth which shall not stand vp against them to accuse them, the Lord himselfe shall come neere them as a swift witnesse against them. O miserable are they to whom the Lord is a partie, a Judge, and a Witnesse: as our Sauiour said to the Iewes, *Moses* and all the seruants of God shall be witnesses against them; yea, the dust of the feete of those who brought the glad tidings of peace, shall witnesse against them; the stones of the field said *Joshua*; the heauens and earth said *Moses*; their moth-eaten garments said *S. James*; yea, they themselues said our Sauiour, shall witnesse against themselues: woe be vnto them, they must be presented to iudgement, but shall haue none eyther in heauen or earth to speake for them, nothing without them, nothing within them, which shall not be a witnesse against them: when they are iudged they shall be condemned, and their owne conscience shall say, righteous is the Lord and iust are his iudgements.

*It is God that Iustifies.* Of this ye may see cleerely, that Iustification as the Apostle vseth it here, is a judicial terme, for he oppones it to accusation and condemnation: bula-uing that because wee marked it before, in the poynct of Iustification, we will adde this more: that the Apostle brings not the reason of his comfort from his owne innocencie, but from Gods mercy; he saith not, there is nothing in me worthy to be accused or to be condemned, but his comfort

*1 Cor. 11.31*

As no creature hath place to accuse the godly, so by the contrary all shall stand vp & accuse the wicked.

*Malach. 3.5.*

*Ioh. 5.45.*

*Luke. 9.5.*

*Ioh. 24.27.*

*Deut. 4.26.*

*Iam. 5.3.*

*Math. 23.3.*

The argumēts of our comfort are not brought from our innocence but gods mercy.

is, that whatever it be, God hath pardoned it. This is it that breedes vnquietnesse and perturbation in many weake consciences, they seeke within themselues that which should commend them to God, as if they could not be sau'd vnlesse they were perfect; this commeth of Sathan's singular subtilitie, who labours to creep in betweene vs and our warrant, as if our owne innocencie were the warrant of our saluation, and not Gods mercy nor Christ's merit. It is true, it becomes vs for our greater comfort to nourish within our selues the tokens of Grace, but to conclude, that because they are weake, therefore wee cannot be sau'd, it is Sathan's sophistrie, with which wee should not suffer our soules to be abused.

*Verse 34. Who shall condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.*

The death, resurrection, ascencion, and glorification of Christ assures vs of immunity from condemnation.

The great comfort we haue of Christ's resurrection.



He Apostle insists in his particular triumph against sinne, and hee demaunds now *who shall condemne?* it may be, as wee heard there be some bold to accuse; but is there any (saith the Apostle) that hath power to condemne? none at all; and that hee proues from the death, resurrection, exaltation and intercession of Christ: for as all these were done for vs; so doe every one of them render vnto vs the sweete fruit of consolation. Of the comfort arising from Christ's death we haue spoken before.

The next is his resurrection, we haue comfort (saith the Apostle) in his death, but much more comfort in his resurrection: therefore saith the Apostle, *It is Christ who is dead, or rather, who is risen againe,* for if wee looke to Iesus dying albeit in death hee shewed himselfe a powerfull Sauiour, yet in his death his glory was greatly obscured vnder the couering

couering of mortalitie, which againe in his resurrection was more clearly manifested : for hee was declared mightily to be the sonne of God by his resurrection, and hath made vs sure of the remission of our sinnes : for hee had not come out of the prison of the graue, if hee had not payed the vttermost farthing of our debt. If Christ (saith the Apostle) be not yet risen, then are we yet in our sinnes, thanks be to God we may turne it to our comfort; Iesus is already risen, therefore wee are not in our sinnes.

As for his exaltation, the Apostle saith, hee sits at the right hand of God : to speake properly, the Lord who is a Spirit hath neyther right hand nor left, but by these borrowed speeches the Lord who dwelleth in light inaccessible, to whom wee cannot ascend by our selues, that wee should know him, descends vnto vs, and speakes of his vnspeakable Maiestie vnto vs, in such manner as wee are best able to conceiue it : so that when eyes, and eares, and hands are ascribed to the Lord, wee are to thinke these hee hath *per effectum non per naturam*. And this may rebuke that bolde blasphemie of the Papists, who presume to paint the incomprehensible Maiestie of God, vnder the similitude of an aged and worne creature, exprefly contrary to Gods commaundements. *In that day (saith the Lord) that I speake vnto thee out of the mountaine, thou heardest a voyce, but saw no Image, beware therefore thou make none :* and in many places is the same presumption condemned by the Prophets.

Where if they excuse themselues that they paint the Lord in such a similitude as hee appeared vnto Daniell, and no otherway. I answere, first this is false, for sometime (which is horrible to speake) they paint him in the shape of an humane body hauing three heads; but albeit it were true, which they say, yet doth it not excuse them : for the Lords extraordinary facts are not to bee vsed as warrants to breake his ordinary and eternall Commaundements; neyther doth it any more excuse them, than that deed of the Lord, whereby he caused the Israelites to take from the Egypitians their siluer,

Rom. 1.4.

1.Cor.15.17

Of Christs exaltation at the right hand of God.

Papists blasphemous who set out the maiesty of God in the similitude of a corruptible man.

Deut.4.15.

Their fact not warranted by any apparition of the diuine maiestic in the shape of man.

They are conuincyd by the  
Apostle of Idolatry.

*Heb. i. 11.*

The sitting of  
Christ at Gods  
right hand im-  
ports his high  
honour and  
dignitie.

*i. Kin. 2. 19.*

Errorre of Vbi-  
quitaries im-  
proved.

*Heb. i. 3.*  
*Eph. i. 20.*

gold, and Jewels which they never rendred, can excuse them that doe borrow, steale, and robbe from others but never restore.

But howeuer they excuse themselves, as long as the word of the Apostle stands true, they shall not rubbe off the blot of idolatry: they turne the glory of the incorruptible God into the similitude of a corruptible man. The Maiestie of God is eternall, the heauens waxe olde, but he remaines the same; why then doe they paint him vnder the similitude of a worne creature, weakned by the length of dayes? The Iesuites of Rhemes conuincyd of darknesse, are ashamed of the light that shines in this place of Scripture, and passe by it without an answer, they excuse the making of the Image of Christ, and of his Saints, but speake not one word to defend that grosse Idolatry, whereby they turne the glory of the invisible God into the image of a corruptible man. It had bee good for them they had beene as dumbe in the defence of the rest of their abhominations, as they are in this.

This speach therefore to sit at the right hand of God is a borrowed speach, the Metaphor being taken from Kings, who vse to set on their right hand thole whom they honour most, as *Salomon* did his mother *Bathsheba*: and so the phrase will import that high honour and dignitie, whereunto Christ Jesus as man is exalted, being crowned with glory both aboue Angels and men.

This right hand of God wherat Christ sits is expounded by other places of Scripture, to bee the high and heauenly places: which serueth to improve that paralogisme of the Vbiquieries, who will haue Christs naturall body to be in every place, because the right hand of God is in euery place. It is true indeed, Christ sits at the right hand of God, but so that hee sits in the high, and heauenly places. The right hand of God, that is, the power and glory of God stretches throughout the whole world, but wee are plainly taught that the place of the residence of Christ Jesus the

the man is in the heauenly places, and not in earthly places; in the high places to which hee is ascended, and not in the low places in which we sojourne: for the heauens must containe him, until the day of refreshment come.

*And makes request also for vs.* Christ our Lord hath entred into heauen not to enioy for himselfe a blessed life onely, but to appeare in the presence of God for vs. As the high Priest when he entred into the most holy place, had grauen in stones vpon his breast the names of the twelue tribes of Iisrael: so the Lord Iesus presents to his father the names of all his elect, that by the merit of his death hee may procure mercy vnto them.

Here againe wee are taught that Iesus Christ is descryed to vs in holy Scripture as our mediatour of intercession, and that there is no other beside him recommended vnto vs. In all the old testament no prayer is made to *Henoch, Moses,* nor *Eliab,* who ended their dayes not after the common course of men: no prayer to *Abraham,* albeit he was the Father of the faithfull: yea no prayer to Cherubim nor Seraphim; though now the Apostate Church of Rome haue made as many aduocates for vs in heauen, as there are Saints departed, and hath framed particular prayers vnto them, and which is more ridiculous, hath parted among them the patrocinie of sundry sorts of sicknesse and diseases.

It is true indeed that the Saints which are departed haue not as yet all their desires fulfilled, and shall not be perfeted without vs: wherefore also it is that they long for the full gathering together of the Saints, and for the restitution of their bodyes, and for the last day of judgement: but that they know the particular troubles of Gods children, our greatest troubles being inward tentations and wrestlings of conscience, neither knowne to man nor Angell but onely to God, who is the searcher of the heart: or that we can in faith vse them as mediators vnto God for vs, wee iustly deny it. Where if they take them vnto their common refuge, that ther is but one mediator of redemption, but many mediators

Act.3.21.

Christ makes request for vs in heauen.

No Mediator of intercession but Iesus Christ.

Saints departed haue their owne desires which they craue to be fulfilled, but knowes not our necessities.

*1 Tim. 2.5.*

A Mediator of intercession as he is defined by Augustine is competent to none but christ  
*Aug. con. epis Par. I.2.c.8.*

Three manner of wayes are things knowne  
 1 by sense :  
 2 by report of creatures:  
 3 by revelation from God.

None of these waies do saints departed know our miseries.

of intercession : to this wee answere that in the same place wherin the Apostle saith there is one mediator betweene God and man, the subiect whereof hee entreats is Prayer; so that euen in prayer he will haue vs to acknowledge no mediator of intercession but Iesus Christ.

And beside this *Augustine* doth so define a mediator of intercession, that it can be competent to none but to Iesus Christ. It is commanded sayth he that every Christian pray to God for another: *Pro quo autem nullus interpellat, sed ipse pro omnibus, hic unus versuq; mediator est;* but he who requests for all, and for whom none requests is the onely one true Mediator.

And where againe they alledge that the Saints of God in heauen are not ignorant of things done vpon earth, we are to know that things are knowne three manner of wayes : first by hearing and seeing : Secondly, by reflex, as by looking in a glasse those things are made knowne to vs which are behind our backes : and thirdly by report. This second and third way say they, there is no doubt but Saints that are in heauen know those things which are done vpon earth, but both of these are false, for if they say they know our estate by report of Angels, or such as are departed this life, how can that be ? seeing wee know that when *Hanna* prayed in the presence of *Eli*, yet hee knew not her trouble, yea those who live in one familie are not priuie to the tentations of others, that which they knew not in their life, how shalst thou make them to know it when they are dead ?

If againe they say that they haue it by revelation from God, then I pray you consider how that one errorre of Papistrie dashes against an other, for sometime in the same controuersie they say, that as in earthly courts we must first communicate our petitions to those who must be our mediators to the King : now if it be so that they haue no intelligence of our estate but such as they receiuē from God, wherefore shall wee pray to them to commend our cause vnto God who knowes it better than they, & pitie it more than

than they: as *Augustine* prettily obserues out of that Parable proponed by our Sauiour, wherein he who knocked at midnight to seeke bread from his neighbour, found the whole familie a sleepe, onely the Master of the house answered, opened, and gaue him that which he craved. *Nulius de ianitoribus respondit, quia omnes tenebant somnum, non Angeli, non Archangeli, non Propheta, non Ministri.* None of the Porters answered, because they were all asleepe, neither Angels, nor Archangels, nor Prophets, nor Seruants made any answere: but O Lord albeit so it be, answere thou me, for at thee I knocke, thou art the doore, *lacet prius tui dormiant, tu non dormis, qui custodis Israel,* albeit thy children sleepe, yet thou that keepes Israell sleepes not.

But leauing them let vs pray to the Lord in whom wee beleue: let vs vse the mediation of Christ, whom S. *Iohn* recommends vs as an aduocate with the Father, whom Saint *Paul* calleth in this place our intercessor, and in that to *Timothie*, our onely one Mediator. For knowledge, *his eyes are like flaming fire, and his seauen eyes goe through the earth:* for compassion, hee came into the earth to seeke vs when wee knew him not, and hee gaue his life for vs that wee might liue: he speaks perpetually to his Father for vs by the merit of his death, and cryes to vs by himselfe in his word, *Come to me all you that are weary and laden, and I will refresh you.* Let the Papist say what he will, to any other than Christ, or any other before Christ will I never goe, so long he as cryes *Come unto me.*

*Aug.de temp  
serm.171.*

*Psal.121.4.*

An exhortatio  
to content vs  
with Christs  
mediation.

*Job.2.1.*

*I Tim.2.5.*

*Zach.4.10.*

*Mat.11.28.*

Verse

**Verse 35.** Who shall seperate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or peris, or sword?

His peticular  
triumph a.  
gainst the  
crosse: no  
crosse can cut  
vs off from the  
loue of God.

**Verse 37.**

Our loue to  
God cannot  
fully nor finally  
be put out by  
any trouble,  
nor yet the  
sense of his  
loue to vs.

**2 Cor. 4.9.**

But here the  
Apostle vnder-  
stands the loue  
of God to vs  
which can ne-  
uer be altered.

**W**e haue heard the Apostles peticular triumph against sinne: now followes his peticular triumph against the Crosse: he glories not in this that Christians are without a Crosse, yea rather he shewes it is the lot of Gods children to be exercised with all sorts of crosses; but herein hee reioyces, that no crosse can seperate vs from the loue of God. In this quarrell the Apostle prouokes all enimies whatsoeuer, corporall or spirituall, present or to come; and against them all he takes vp the triumph in his owne name, and in the name of all the children of God: *Neverthelesse in all these things we are more then conquerours through him that loued vs.*

By the loue of Christ we are to vnderstand here, that loue wherwith God in Christ hath loued vs, for so he expounds it himselfe, *through him that loued vs.* It is true also that the sense of our loue to God once shed abroad in our harts by the holy ghost, can never fully nor finally be taken from vs; I say fully and finally because of those inward tentations wherewith Gods children are so exercised, that the sense of that loue in them is greatly diminished: but in all those spirituall desertions & oppressions Faith ouercomes at length, and lets vs see the face of God our mercifull father shining toward vs in Christ, we may be cast downe but we cannot perish; if Peter be ready to sincke Iesus Christ shall succour him.

But as I said, by the Loue of God I vnderstand that loue which hee hath borne toward vs: from this most constant loue it comes to passe, that wee who are weake and silly creatures cannot be ouercome notwithstanding the multitude of mighty enemies that are against vs. If our saluation were in our owne custodie, and wee stooode by our owne strength,

strength, the smalllest tentation would ouercome vs; our feet are ready to slide, and then our feeble hands lets goe that hold of mercy, which once wee had gotten; but howsoeuer we loose our hold, the Lord holds it fast for vs: wee may change, but hee remaines the same; because the Lord hath loued vs, and whom once he loueth, he loueth to the ende: therefore is it that it cannot be but well with vs; hee loued vs before wee were, yea, before the world was made. If we search the beginning of Gods Loue towards vs, wee may runne vp in our thought to the beginning of the world, but cannot attaine to the beginning of this Loue, before the mountaines were made, and thou hadst formed the world, euen from everlasting to everlasting thou art our God.

Likewise we are taught here that the end vwhich Sathan proposeth to himselfe in all temptations, is to seperate vs from the loue of God, vwhich notwithstanding he shall never effectuate. There is a couenant knit vp betweene God and man, the band whereof is Iesus Christ, this Couenant Sathan doth what he can to dissolve it, by alluring vs to sinne, and accusing vs to God: on Gods part he cannot preuale, on our part he assaults continually, but in vaine also, because the Lord vwho hath made a couenant with vs, keepes vs also with him, so that though vve be tempted vve cannot be ouercome. This is evident in *Iobs* temptations, it was neyther the affliction of his body, the losse of his children, nor goods which Sathan craued so much as to empty his heart of the loue of God, and make him to blasphemē.

If vve remembred this it vwould make vs endeaour to possesse our soules in patience in all our troubles, for so oft as those things vwhich vve loue are seperate from vs, Sathans end is to seperate vs from our God, vvhom vve should loue aboue all things. And in very deed this is a proper mark of the Children of God, that hovveuer their outvward estate change, their heart is never changed from the loue of God; they are Godly in prosperitie, but more Godly in aduersitie, the more they are troubled the neerer they draw vnto the

Lord:

*John. 13.1.**Psal. 90.2.*

The end of all Sathans temptations is to sepe-rate vs from the loue of God.

If we remembred this, it would make vs strong in all temptations.

*Psal. 1. 4.*

Christians are  
subject to many  
crosses.

Our dwelling  
on earth is not  
the place of our  
rest, as the Iewes  
thought; farre  
leste the place  
of our glory as  
Nabuchadne-  
zer thought.

*Micah. 2. 10*  
*1. Cor. 7. 31.*  
*2. Tim. 3. 4.*

Gods indul-  
gence toward  
vs appears in  
that he hath  
not laid on vs  
the greatest  
crosses.

Lord : as fire is not quenched with wind but made greater,  
so the loue of God waxeth stronger in the hearts of Gods  
children by tribulation; whereas the wicked not rooted in  
Iesus Christ, are like vnto chaffe and the dust of the earth,  
carried away with every winde; there is no pleasure so  
small, nor profit so vaine which they preferre not before  
God.

Now before the Apostle subioynes the answere, he ma-  
keth an enumeration of some particular crosses, and de-  
maundis if they will doe it : these crosses do cyther concerne  
our bodies, our goods, our dwellings, or our mindes; for we  
are not to thinke here that the Apostle beaties the ayre, tri-  
umphing against such enimies as we haue not. No, we haue  
both crosses of body and of minde, which wee must pre-  
pare our selues to suffer; so vling all the helpes of this our  
mortall life, as being content for the loue of God to want  
them, for this is the tryall of true religion, we must not looke  
to our houses, as Nabuchadnezer did to his pallace of Babell,  
as a place of his glory, but remember that which *Micah*  
said to the Iewes, *This is not the place of your rest*: and what-  
soeuer thing else wee vse for maintenance of this mortall  
life, let vs so vse them, as if we vsed them not, that wee be  
not found when it comes to the tryall louers of them more  
then louers of God. Blessed is the man who loues nothing  
otherwise but in God, *Nam solus is nihil charum amittit, cui  
omnia chara sunt in eo qui non amittitur.*

Againe perceiue here in this enumeration, a gradation of  
seauen steppes, by which the Apostle ascends: It is a great  
thing to be in trouble, but to be troubled, and in anguish  
also is yet greater, and for him that is in anguish to be bani-  
shed, in banishment to sustaine hunger and nakednesse, and  
with these to be in continuall perill, and last of all to dye by  
the sword, euery one of these last is greater then the for-  
mer, yet all of them (saith the Apostle) are not able to se-  
perate vs from the loue of Christ. Our warning is here that  
when we see vnto how many crosses Christians are subiect,  
and

and how few of them God hath laid vpon vs, wee should acknowledge the Lords fatherly indulgence toward vs, who regarding our weakenesse hath hitherto dealt tenderly with vs. And againe it should prepare vs for greater afflictions, so long as wee haue not refisted to the bloud, nor laide downe our liues for Jesus, we should remember that greater battailes than any which as yet we haue foughten are before vs, wherein we must fight, if it please the Lord to enter vs into them.

*Shall tribulation?* Now hee commeth to the peticular enumeration. The first is tribulation : the vword Στρεσις, vwhich the Apostle vseth signifieth a pressing out, from the effect vwhich it vworketh in the godly, to wit, that it presfeth out and maketh manifest that grace of God which before vvas latent in them, like as in the wicked it presseth out their vile and filthy corruption, which before vvas secret : for the afflictions of the godly and of the wicked differs in nature and in effects : the wicked in suffering communicateth vwith the curse of Adam, *cursed is the earth for thy sake, in sorrow shalt thou eate of it all the dayes of thy life :* but the Godly in their suffering communicates with the Crosse of Christ.

They differ also in effects, for the godly man being presfed by trouble, brings out the fruite of praise and thanksgiving vvith patience : *Sicut aromata odorem, non nisi cum accenduntur expandunt,* As sweet spices spreads not abroad their smell, till they be burnt or beaten; or as a graine of mustard seede not stamped seemes to be soft, vwhere other-wise being brayed, it renders out a strong sauour : so the children of God who otherwise seeme to be weake and void of spirituall strength, when they are beaten by affliction, sends out a sweete smelling sauour of rich and manifold graces. And therefore I call affliction the wine-presse of God the great Husband-man, by which hee so presses the berries of the fruitfull trees of his owne vine-yard, that out of their iuyce hee may glorifie himselfe and comfort others,

Heb. 12. 4.

The afflictions  
of the Godly  
and wicked  
differ in nature.

For the one in  
suffering com  
municates with  
the curse of A  
dam, the other  
with the crosse  
of Christ.

They differ al  
so in effects: for  
trouble makes  
the one to  
blesse, the o  
ther to bla  
pheme.

*Greg. Moral.  
in Job. lib. 2.*

Affliction is  
Gods wine  
presse.

others, but the wicked are like vnto a vile stinking puddle, which the more it is stirred the worse it smelleth: for when they are troubled they send out blasphemie, rayling, murmuringe, and in their impatiencie foome out their owne shame.

2

The godly are not onely troubled but oft-times straited in trouble.

1. Sam. 20.3

2. Cor. 1.9.

10.

3  
They are per-secuted & cha-sed from place to place.

God most fa-miliar with his children, when they are bani-shed by men.

The second is *Anguish*. The word he vseth is στρωγγυλος, which properly signifieth straitnesse of place, wherein a man is so pinched, that hee is not able to turne him. Now from the body it is translated to the minde, to expresse the straitnesse of the afflictions of the children of God, out of which oftentimes they theselues can see no passage: that which David said to Jonathan, *As the Lord liveth there is but one stepp betweene me and death, so fareth it many a time with the Children of God*, but the Lord commeth in with vnlooked for deliverance in their most desperate distresse, which not onely relieueth them for the present, but doth confirme them for the time to come. *Wee received (saith the Apostle) the sentence of death in our selues, because wee should not trust in our selues, but in God who raiseth the dead, who deliuered vs from so great a death, and doth deliuer vs, in whom we trust that he will yet deliuer vs.*

The third is *Persecution*. The word θρηνος, signifieth that sort of affliction, by which the Children of God are persecuted and chased from one place to another: the world hath neuer thought them worthy of a roome among them, and therefore haue they beene forced to liue in caues, and dens, and wildernes: but our comfort is, that the Lord hath alwayes shewed himselfe most familiar with his Children, when the world hath been most hard vnto them, Iacob is banished from his fathers house by the crueltie of Esau, and his heauenly Father receiued him into his house, comforting him by such a familiar revelation of his presence, as hee neuer had felt before so long as hee dwelt at home: and John being banished by Domitian into Pathmos, found also the Lord reveiling himselfe vnto him more familiarly than he had done before. What part of the world is

is there, wherein Tyrants can banish the Children of God from the acts of their Comforter? they know that in their owne house they are strangers, as Abraham was in Canaan the Land of his inheritance, and therefore can be the better content as strangers to liue in any other part of the world. Basil being threatned by Modestus the Deputie of the Emperour with banishment, *Nihil (inquit) horum quae dixisti timeo*, I feare none of these things whereof thou hast spoken, *nihil possidens ab exili⁹ metu liber sum, unam homin⁹ cognoscens esse patriam Paradisum, Omnem autem terram communem aspicimus nature exilium*, possessing nothing I am free from the feare of banishment, knowing that Paradise is the onely country of men, and the whole earth is a common place of banishment to vs all.

The fourth is *Famine*, which of it own nature is one of the plagues of God, but lesse than his other ordinary plagues of the sword, & pestilence; therfore the Lord who best knows the waight of his owne rods, accounts three dayes of pestilence, three moneths of the sword, and three yeeres of famine equivalent. Many wayes hath the Lord by which hee bringeth famine vpon a people: for sometime he maketh the Heauen aboue as brasse, and the earth beneath as yron, so that albeit men labour and sow, yet they receive no encrease; sometime againe he giues in dew season the first and latter raine, so that the earth renders abundance, but the Lord by blasting-winds, or by the Caterpillar, Canker-worme, and Grasse-hopper doth consume them, who commeth out as exacters and officers sent from God to poind men in their goods, because with them they would not honour the Lord: which I marke by the way, that those vn-naturall men who doe what they can to encrease famine in the Land, may know they are but Caterpillers, scourges, and roddes of the wrath of God, or as Basil calleth them *Mercatores humanarum calumniarum*, making their priuate gain a common calamitie, and vsing that as a benefite to themselves, which God hath threatned as a plague to the people: assuredly

*Nazian de vita Basil.*

4  
Famine is one of Gods ordinarie plagues, and with it also the godly are tryed.

*Levit. 26. 19*

*Deut. 31. 14.*

Miserable are they whose guine is to encrease Famine, they are Caterpillers in the Land.

*Basil. ser. 1.  
in Auar.*

The lord who changed the Serpent into a flourishing rod hath changed cursed famine into a blessed crose to his children.

*Mat.4.3.*

*Pro.30.8.*

How the Lord provides in famine for his children.

assuredly vnlesse they repent the Lord shall cast them at length into the fire, as the roddes of his wrath.

But we are to know that famine, which in the owne nature is a curse and plague of God, to the godly is changed : the Lord who made the bitter waters of Marah sweet, and turned a biting serpent into a flourishing rod, hath changed the nature of all those evils which finne hath brought vpon vs, now they worke for our good, and are become like Waspes wanting stings, profitable to waken vs and exercise our faith, but not able to seperate vs from the loue of God. Among those famine is a great tentation, Nature being impatient of the want of necessaries; and therefore Sathan who picks out the time and place of tentations as may be most for his vantage, tempted our blessed Sauiour when hee began to waxe hungry. It is a rare grace in want to praise the Lord and trust in his fatherly prouidence. *Salomon* never felt it, yet hee knew it was a rare temptation, therefore hee praised that the Lord would neither give him pouertie nor riches, least the one make him full, and cause him deny God, and the other shoulde cause him to steale, and take the name of God in vaine : yet no extremitie of this temptation can seperate them from the loue of God, for either in their greatest necessities the Lord meruailously provides for them, or then strengthens them with patience and inward comfort to sustaine it.

For sometime the earth hath beene as iron, but the heauens hath ministred food to Gods people; as in that barren wilderness wherein Israell sojourned, the earth yelded no fruit, but the heauens rayned downe Manna and Quailes : and sometime the heauens haue beene as brasie, yet in the earth hath the Lord prouided nourishment, as he did by the Rauens and the Widdow of Sarepta for *Elijah* : and if otherwise it please the Lord by famine to inflict death vpon his children, then he strengthens their spirits with the bread of life, and comforts their hearts with hid *Manna*, so that they can say to worldlings as our Sauiour said to his Disciples,

I have bread to eate that yee know not of: and so no famine can seperate them from the loue of God.

*Nakednesse.* This is also a great tentation, partly for the shame, and partly for the decay of naturall life, which followes it. Before the Iewes crucified Christ they striped him naked of his garments. *Basile* makes mention of fortie Martyrs who being striped naked were put foorth in the night to be pined with cold, and afterward burnt with fire in the day. Of these it is evident that nakednesse is one of those temptations whereby Sathan seekes to trouble our faith and patience: but he who hath put on the Lord Iesus for a garment, neither shame nor losse of naturall life procured by nakednesse, can seperate him from the Loue of God.

Where we may perceiue how different the dispositions of the Christian and the worldling are. The men of this world esteemes nakednesse their shame, and places a great part of their glory in gorgeous garments; and no meruaile, *quia de proprio non habent decorum, necesse est ut aliunde mendicent:* for hauing no glory of their owne they must borrow glory from others. From the Beasts of the earth they borrow skins & wool; from the Fowles of heauen they borrow feathers; from the Wormes they borrow silk; from the Earth siluer & gold; from the Waters pearlcs: and of these doth man make vp his begged glory; whose glory in the beginning was to be clad in the image of God: but what is it? *decor qui cum veste induitur, & cum veste deponitur, vestis est non vestiti:* that beautie which is put on and put off with the garment, is not the beautie of the person, but of the garment.

Yet are these but *licite quodammodo insanie*, if they be compared with the madnesse of others who alter by artifice the shape and colour of the countenance which God hath giuen them. *Manus deo inferunt cum illud quod formauit reformare conantur:* for they put hands as it were into God, while they prease to reforme that which God hath formed. *Nescientes quia opus dei est omne quod nascitur, diaboli*

G g

John. 4.32.

5  
Christians try-  
ed also with  
Nakednesse.

The begged  
glory of world  
lings is in their  
apparell.

Bern. in cant.  
serm. 4.1.

Ber. ad Sopb.  
Virg. ep. 113

Vnder pre-  
tence of hiding  
their nakednesse  
they shew  
forth their  
Nakednesse.

Cypr. trac. 2.  
de habi. virg.

quod

*Cyril. cantic. 4.*

*Nazian. sent.*

*Heb. 11. 37.  
Act. 12. 21.*

Crosses should  
not be assument  
by our selues  
but patiently  
borne when  
God layes  
them on.

False Prophets  
weare rough  
garments to  
deceive, so they  
did of old, and  
so they doe stil.

*quod mutatur.* I know they excuse their fact with the couerings of comeliness and necessitie, but *pretextu tegenda turpitudinis in maiorem turpitudinem incident*, for worldlings are never so naked as when they are best apparelled. As for men truely godly they will thinke shame of wickednes but not of nakednesse : *improbum vocari te pudeat non pauperem aut ignobilem* : blinde Egyprians may account sheepe keepers abomination, but true Israelits will thinke shame to be prophane, but no shame to be poore: those godly ones in the wildernes clad with sheepe's skins, and goates skins, were more honourable in the eyes of God, than *Herod* in his roiall robe of shining siluer, glancing the more brightly by the shining of the Sun vpon it, if we will credit *Iosephus*. But what of all this? our vnwillingnesse to want superfluitie of apparell, argues that we are euill prepared to endure nakednesse for Christ's sake.

Againe, we learne here that seeing nakednesse is one of those crosses whereby the Lord tryes the faith and patience of his children, and that then it is time for vs to endure a crosse when God layes it vpon vs, it cannot be good religion to impone it to our selues, where God layes it not vpon vs. It is a hard thing to keepe mediocritie, not to be either too remisse in religion, or too superstitious. Wil-worship what ever shew of godlines it hath in the eyes of men, is but abominable idolatry in the eyes of God; and we are not to place true religion in those things which he hath not required : the false Prophets ware a rough garment, but it was to deceiue : the Priests of *Baal* spared not to lance their owne flesh, but it is reiected by God as blinde zeale : to walke bare footed, or weare a garment of haire without linnen or wooll next the skinne : to carry on our head a *Franciscanes* hood, and at last to be buried in it : If these things haue in them such holinesse as they pretend, is it not a meruaile their holy Father the Pope is not careful to make himselfe more holy, by changing his triple Crowne with a *Franciscanes* hood? or that his Cardinals are so inconsiderate

as to redeeme by so excessiue prices a Cardinals hat, the haire garment being better cheape, and much more meritorious of eternall life?

*Perills.* The life of a Christian is full of perils, every place vnto him is a *palastra*: in the sea, in the land, in the citie, in the wildernesse, goe where he will hee shall encounter with perils. These are so many probations of our Faith and Patience, of Gods truth and prouidence. Our preservation depends on our protector, even the Watch-man of Israell who neither slumbers nor sleepes. As a Father hath compassion on his children, so hath the Lord on them who feare him: and wee know that a naturall father doth neuer looke more pittifullly vpon his childe, than when hee sees him in greatest danger, and shall we expect leſſe kindenesse from our heauenly Father? The men of this world when they send out their seruants in commission, goes not with them, themselues knowes not their danger, and are not able to preſerue them, but the Lord our God when he sends out his seruants foreſees the perill & goes with them to preſerue them: *Feare not, for when thou pafſeſt through the water I will be with thee, and through the floods, that they doe not owerflow thee.* The more perils we fall into the more experience haue wee of Gods louing preſeruing vs; for the which wee may ſay, perils may well make vs grow in the ſense of the loue of God, but cannot ſepare vs from him.

*Sword.* This is the laſt, and by it the Apostle exprefſes any kinde of violent death; for vnto theſe alſo the seruants of God and his beſt beloved Children haue beeſt ſubieſt euer from the beginning. The Apostle glories that no kind of death can ſepare vs from Christ; yea as he ſaith in another place, it conioynes vs more nearely vnto him, as *Nebu-chadnezzars fire loofed the bonds of the three children, but hurt not their bodyes: ſo death inflicted by man may loofe our bodily bonds, but cannot hurt our ſoules.* *Non ſunt timenda spiritui qua ſunt in carne, qua extra nos eſt quaſi vefimentum:* let not our ſpirit feare thoſe things which are done

6  
The Christian  
in every place  
ſubieſt to  
perils.

2 Cor. 11.26

Comfort for  
the Christian  
in all perils.

Eſay 43.2.

7  
The Christian  
ſubieſt also to  
violent death.

Dan. 3. 25.

in the flesh, which is as a garment without vs. Thus we see how no kinde of crosse can seperate vs from the loue of God.

**Vers 36.** *As it is written, for thy sake are we killed  
all the day long, wee are counted as sheepe for the  
slaughter.*

That the christiani  
stian is subiect  
to these crosses  
he proues by a  
testimonic of  
holy scripture.

Worshippers of  
God howso-  
ever disoyned  
in time or place  
yet are of one  
communion.  
*Psal. 44. 22.*

**H**e Nature of man doth greatly abhorre the crosse, and therefore the Apostle here is the more abundant in furnishing vs with comforts against it, glorying in this that no crosse can seperate vs from Christ; a comfort exceeding great indeed: for seeing we know that the Lords loue towards vs is vnchangeable, hauing his fauour which is better than life, what other losse should wee regard or make mone for? Now because hee hath made an enumeration of sundry sorts of crosses, hee proues here by a testimonie of scripture, that it is the lot of Gods children to be subiect vnto them; for seeing they are not exempted from the greatest which is to be slaine by the sword, why shall wee promise to our selues any immunitie from the smalleſt.

The testimonie is taken out of the 44. Psalme, wherein the Church of God being heauily afflicted, as some thinkes vnder *Antiochus*, complayned to God of her heauie trouble, that albeit they had not fallen away from the pure worship of his name, nor lifted vp their hands to a strange God, yet they were counted as sheepe for the slaughter: and this testimonie the Apostle applyes to the estate of the Church in his time, wherein the Apostle wil teach vs that howsoever the true worshippers of God liue in sundry times and ages, yet they are of one communion, maintayning all one cause: therefore the Apostle vseth that which is spoken of the afflicted Church of the Iewes, as competent to afflicted Christians.

As it is written. Albeit the Apostles had their immediate calling from God, and spake and wrote nothing of private motion, but by diuine inspiration, yet is it their custome to confirme their doctrine by testimonies of the Prophets. This harmonie among the writers of holy Scripture is no small confirmation of our Faith, that they who never saw one another in the face, yet all together agrees to breath out one truth. As the Cherubines stretch their wings one to another, so the Prophets and Apostles reach their testimonies one to another: and as the Mariniers in Peters ship hauing a greater draught than they were able to haile in, beckned to their companions to help them: so doe the Apostles call on the Prophets, and require their helpe for confirmation of the truth of God, that the more may be conuerted by them. And their fact stands for a rule to teach vs that what-euer calling men pretend, they should confirme their doctrine by that which is written: a necessary ground to be holden in these dayes, wherein the name of the Church is abused to impugne the truth of the Church. The Apostles after the example of their Maister confirmed their doctrine by scripture. Saint Paul was content that the Beræans should try his doctrine by the Scripture: what pertness then is it that the doctors of the Romish Church challenge to themselves this singular exemption, as not to be iudged by the word: as though they themselves and not that which is written should be the warrant of their doctrine, and all men were bound to beleue them *sive implicita*.

Againe, we are to marke here how that one place of holy scripture doth interpret and confirme another. Moses layes a ground to the Prophets, the Prophets expounds them and deliuers them clearer to the Apostles, the Apostles builds vpon them a plaine and perfect doctrine for the edification of Christ's mistickall body. The two Testaments are as the two lippes of the mouth of God, by which hee hath breathed out to vs his minde concerning his worship and our saluation. And it is to be marked that out of these booke

A pleasant harmonic among the writers of holy Scripture.

Ezech. 1.11.

Luke. 5.7.

Every Ecclesiastique teacher is bound to confirme his doctrine by Scripture.

Act. 17.14.

No booke betweene Malachie and Mattheu to be received for Canonicallyl Scripture.

Mal. 3.1.

Three things  
observed in this  
testimonie.

The causes for  
which God  
sends affliction  
should bee  
marked.

Afflictions laid  
on for sin past  
are medicinall  
restoratives.

Psal. 81.12.  
Hos. 2.6.

which the primitiue Church of old, & the reformed Church now, hath esteemed *Apochrypha*, neyther Iesus our Lord, nor any of his Apostles haue brought out any testimonie for confirmation of doctrine, and therefore those Bookes interjected betweene *Malachie* and *Matthew* are to be rejected as an vnouth breath. *Malachie* endeth the old Testament, with a promise of the comming of the Angell: euen the new *Elijah*, who shoulde goe before the face of our Lord to prepare his way, *John* the Baptist, and *Matthew* beginneth the New Testament, with a narration of the accomplishment of that Prophecie; but betweene these two the holy Ghost employed no penne-man of the holy Oraclies.

*For thy sake.* In the testimonie wee have three things: first, the greatnessse of the affliction of a Christian, when hee saith, *we are slaine*, subiect not onely to smaller crosses but to the greatest: Secondly, the continuance of their afflictions, *All the day long*, that is, not in one age, but in all ages of the world hath it beene our lot: thirdly, the cause of their suffering, *for thy sake*.

It is necessary for our comfort that wee marke the fountaine, and from whence affliction proceedes to the Godly, for the ignorance thereof makes many to erre with the friends of *Job*, and judge wrong of the godly, as if they were stricken alway for their sinnes, when indeed they are not: wee are therefore to know that sometime affliction comes to the Godly for sinne past; sometime for sinne to come; sometime neyther for sinne past, nor sinne to come, but that the workes of God may be made manifest.

The first way afflictions to them whom the Lord loueth are medicinall restoratives, by which they are wakened to recover their health by repentance for those sinnes through which they haue become spiritually diseased: for howsoever the Lord giue loose reines to the children of wrath, and deliuers them vp to their owne hearts desire, yet will he hedge in with thrones the wayes of those whom he purposeth

purposeth to saue, and will waken them by some sharp rod or other, when he seeth them sleeping in securitie; so taught hee *Miriam* by Leprosie to leaue her murmuring; so wakened hee *Ionas* out of his sleepe by casting him into the sea; he cured *Zachary* of infidelite by striking him with dumbnesse; hee diverted *Paul* from his euill course by blindnes: blessed is the man whom the Lord this way correcteth.

Sometime againe the Lord sends affliction, as preseruatiues to his children to keepe them from sinne, whereunto hee seeth of their weaknesse they are ready to fall, if they be not preuented: and so hee sent an Angell of Sathan to buffet *Paul*, not for any sinne he had done, but for a sinne that he might doe, least he shoulde haue beeene exalted out of measure.

And sometime the Lord layeth on affliction, neyther to correct sinnes past, nor to preuent sinnes to come, but that the workes of God may be made manifest, which our Sauiuour plainly teacheth vs, when being demaunded concerning him that was borne blind, whether it was for his owne sinnes, or the sinnes of his Parents: aunswereit was for neyther of them, but that *the workes of God might be made manifest in him*. And these workes of God manifested by affliction are of two sortes; for not onely his meruailous power and constant truth in preseruing and deliuering his owne Church in all troubles against the power, falshoode, and malice of the world, are manifested that all men may see, it is not by the arme of man, but by the power of God that his Church is continued vpon earth: but likewise these manifold graces of God, wrought secretly by his holy Spirit in the hearts of his children, are made manifest to the world, such as their constant faith; their iuincible loue toward God; their patience in the hardest sort of crosses. And vnto these kindes of afflictions doe wee referre that which here is spoken.

These afflictions which are for Gods sake, require these two things, comprised by the Apostle in these words, *Faith*

G g 4 and

Afflictions laid  
on to preuent  
sin to come are  
wholesome  
preseruatiues.  
2. Cor. 12.7.

But every affli-  
ction is not  
laid on the  
godly for sinne

John. 9.3.

1 Tim. i. 19

Two things required in those afflictions which are suffered for Gods sake.

1 Pet. 4.15.

Cyprian de duplicit mart.

That Gods Martirs may be knowne from Sathanis Martys.

Aug. 1.1.con.  
Parmen. Epi.  
cap. 8. & 9.

It is common to al Christians to suffer with Christ, not so to suffer for him.

Heb. 10.34.

and a good Conscience, that is a good Religion and a good conuersation: though thy life be so good that it be vnapreouable in the eyes of man, yet if thou be not found in the faith, thy suffering is not suffering for Gods cause; and albeit the Religion thou professest be good, if thy conuersation be euill, though thou wouldest give thy body to be burnt for Religion, yet shall not thy suffering be suffering for Chists cause: *Let none of you suffer as euill doers, but if any man suffer as a Christian, let him not be ashamed. Non suppliciū facit martyrem sed causa:* it is not the crosse makes the Martyr but the cause.

There hath beeene no Heresie so grosse, but some men haue beeene bold to dye for it: which is not Christian fortitude, but miserable hardnesse of heart. As the Lord Iesus hath his Apostles and Martyres, so Sathan hath his false Apostles and Martyrs. *Martires Satanica virtutis:* and therefore wee will conclude with *Augustine*, *Non est ex passione certa Injustitia*, it is not suffering that makes sure a cause to be righteous: *Sed ex Injustitia glorioſa passio*, but it is righteousness which makes suffering glorious.

*For thy sake.* It is common to all the Godly to suffer with Christ as yee heard before: but to suffer for Christ is not a honour communicated to them all; the rarer that it is, the more heartely should wee welcome it when God sends it. The Apostle reioyced in the bonds wherewith hee was bound for Chists cause: the golden chaines of earthly affabladours are nothing so honourable as chaines of yron which are worne for Chists cause. The Emperour Constantine honoured all the Fathers of the Counsell of Nice, but made most of those who had suffered for the cause of Christ; as in perticular, hee killed the hole of *Paphnutius* eye, which had beeene put out in time of trouble for Chists sake, yet did hee reverence it as the most honourable and precious part of his body: no face so beautifull as that which is deformed; no man so rich as hee who hath sustained spolation of his goods, if it be for Chists sake, neyther is any death

death so glorious, as that which is sustained for his cause :  
*Si enim beati qui moriuntur in Domino, multo magis qui pro Domino,* for if they be blessed which dye in the Lord, much more blessed are they who dye for the Lord.

But now because no Christian is persecuted without some cause alledged against him by his persecuters, and that also in euery trouble his owne conscience saith that hee hath most justly deserued it; how can hee haue this comfort that he suffers for Christ's sake? The first is easily answered if we put a difference betweene the pretended and the true cause for which the wicked doe persecute vs. If *Haman* beare malice to *Mordecai*, for his sake hee will forge a crime against all the people of the Iewes : if *Amazia* can couer his hatred against *Amos* by pretending that *Amos* hath conspired against the King: If the Princes of *Darius* enuy *Daniel's* preferment, they can delate him as a rebell to the kings proclamation : If *Ieremie* exhort the Iewes to goe out to the King of Babell, hee shall be accused as a confederate with the Chaldean. It is a common stratagem of Sathan's to staine the glory of Gods Children in their sufferings with false pretended crimes, *Ut qui conscientia sua luce clarescunt, sed sis rumoribus sordidentur*, that they who are cleared by the light of their owne conscience may be defiled with false reports. *Sed bene sibi conscientia non debet falsis moueri, nec putare plus esse ponderis in alieno coniitio, quam in suo testimonio*, but hee who hath a good conscience ought not to be moved with false things, nor to thinke there is more waight in any other mans traducing, than is in his owne testimonie. Our comfort doth stand sure, if wee can say with *David*: *They hate me without a cause.* And againe, *They are gathered together against mee not for mine offence, not for my sinne, O Lord.*

As for the other, the accusation of our conscience in trouble charging vs with sinnes which no man can lay to our charge, if wee will distinguish betweene the quarrell which conscience hath against vs, and that wherewith the wicked doe

How causes falsely pretended by the wicked takes not from the Christian this comfort that he suffers for Gods sake.

*Psal. 96.4.*

*Psal. 59.3.*

In suffering we must distinguish betweene that which men, & that which our owne conscience laies to our charge.

doe charge vs, it shall be manifest that the cause of our persecution is our disagreement with them in an euill course, and not any sinne committed by vs against God, and so shall our comfort still remaine that vvee are sufferers for Christ's sake.

Death cannot hurt the man of God.

*Mat. 10.28.*

*Aug. de ciuit.*

*dei. li. 13. c. 8.*

A godly man not troubled in his owne person is pertaker of Christ's afflictions by sympathie.

*Rom. 12.15;*

*Heb. 13.3.*

*Amos. 6.6.*

All true christians are Martyrs in affection.

*Cyprian de  
dsp. Martir.*

How their ready will is accepted as a deed, is declared in the example of Aquila & Priscilla.

We are killed. How farre forth this killing extends our Saviour doth teach vs, when hee sayes they are able to kill the body and doe no more. *Qui pro Christo moriuntur aliquid moris accipiunt, ne tota contingat:* they may cast downe this earthly tabernacle, but cannot hurt the man of God.

But here it is enquired seeing these godly ones were aliue when they sent vp this complaint vnto God, how is it said they were flaine? To this I answeare, that two manner of wayes are the godly pertakers of Christ's afflictions, even when they are not troubled in their owne persons: first by sympathie with others that are troubled; for as the head of the miscall body accounts himselfe persecuted when his members are persecuted, so among the liuely members thereof the grieve and trouble of one, is the grieve and trouble of the rest. If we mourne with them that mournes, and remember them who are in bonds as if wee were in bonds with them, we are pertakers of their sufferings: but now the want of this compassion in many who rettling in their yuorie beds sorrowes not for *Iosephs* affliction, proves them to be but dead and rotten members.

Secondly, wee communicate with the affliction of our brethren, when in our affection wee are ready to suffer with them, if so it would please the Lord to employ vs; as they are Martyres in action, so will the Lord accept the others as Martyres in affection; *Deus enim non estimat quenquam ex eventu rerum sed ex affectu:* for God esteemes not one by the euent of things, but by their affection: *Non fraudabitur Martyris gloria per quem non fletit quo minus Martyrium peregerit:* hee shall not be defrauded of the glory of martyrdome, in whose default it was not that he accomplished his Martyrdome: therefore *Aquila & Priscilla* are commended, that

*Rom. 16.4.*

that for the Apostles life they had laide downe their owne neckes; their good-will being reckoned vnto them for a deede. But as *Jacob* hazarded some of his familie in the hands of *Esaue* before others: so the Lord sends out some of his seruants to trouble before others. For the Lord is not so prodigall of the liues of his children, that at one time hee will haue all in the hands of the wicked: though he send some out to the tryall, he will reserue others to be as it were the seede of the Gospell.

*All the day long.* If we apply this testimonie to the whole Church, then this day shall be the whole course of time from the beginning to the end thereof. Earely in the morning *Cain* began to persecute his brother, and euer since bloody persecuters in all ages haue followed his way, but among them all the persecuters of this last age, which is the euening, are most miserable: for all the blood shed since the dayes of *Abel* shall light vpon them. As in a good course his praise is greatest who is formost, so in an euill course his judgement shall be greatest who comes hindmost, because he subscribes to the wickednesse of all those who hath gone before him.

But if otherwise we apply this testimonie to every christian, then this day must be called the whole time of our life, from our birth to our death; warning vs that in no age of our life we should promise to our selues immunitie from affliction: yet our comfort is, that the time of our trouble is here called a day, and in the Reuelation, the houre of tentation, because it is but short. That rebuke which our Sauour gaue his Disciples when they were sleeping in the garden, *would you not watch with me one houre?* may serue as a checke vnto vs when wee faint in temptation; could yee not suffer with me one houre? Againe, seeing our trouble is short let vs not in it limit the holy one of Israell, to prescribe to the Lord the time of our deliuernace. O how may wee be ashamed of our impatience in trouble, when wee looke to *Noah*, who entring into the Arke at the Lords commandement,

Persecuters in  
this last age are  
most miserable

The whole  
time of our life  
is but a day of  
suffering.

*Rev. 3.10.*  
Or an houre of  
tentation.

*Mat. 26.40.*

With what  
patience wee  
should endure  
in suffering re-  
ferring the

time of our deliverance to the Lord.

*Mat. 2.13.*

Worldlings esteeme christians but vile persons, and what comfort wee haue against their contempt.

*Mat. 26.15.*  
*I Cor. 4.13.*

In what respects wicked men account the godly as sheepe.

ment, after hee had tarried a whole yeere in it, yet sought not to come out till the Lord commaunded him. And *Joseph* the nourishing father of our Lord Iesus, when the An-gell commaunded him to goe to *Egypt*, and said further vnto him *tarie there till I tell thee*, though *Joseph* knew not when hee should come out of *Egypt* the place of banishment, yet referring the time to the Lord, hee yelded himselfe obedient to the holy commandement. The Lord work in vs the like obedience of Faith.

*And are counted.* This is added by way of amplification, we are not onely slaine, but slaine as if we vvere slauess nothing worth. Wicked men account the godly little worth, and therefore doe handle them in a vile manner; but shall we for that be discouraged? No, the Prince of our saluation was esteemed among men no more worth then thirtie peecees of siluer, and that for our sake: shall we then thinke euill for his sake to be counted lesse than the doung or clay wher vpon we tread? The Lord giue vs, true humilitie, that wee may be content to be despised of men that wee may be approued of our God; he onely hath the ballance in his hands, what euer waight worldlings haue in the eyes of men, when the Lord beginnes to weigh them as hee did *Belthazar*, no honour, no riches, no kingdome, shall help them to hold out waight.

*As sheepe for the slaughter.* Wicked men accounts the godly slaughter sheepe, because they thinke nothing is lost when they are taken out of the way; yea also they reape a benefit thereby: a proofe whereof wee may see in the primitive Church; for when Famine, Pestilence and such like calamities were inflicted by God vpon the Empire for the contempt of his Gospell, the cause thereof was still imputed by men to the christians, and therefore they were persecuted to death, with no lesse opinion than that the putting them out of the way was to put the plagues of God from the whole Empire; yet did they not this way remedy the wrath due to their sinnes, but procured thereby either double stripes

stripes to themselves, or then were handled in the patience of God like unto Oxen fed for the slaughter.

And here it shall not be vnproufitable to oppone the judgement of the Lord concerning his children, to the judgement of men. The Lord also compares his little ones to sheepe, but vpon plaine contrary respects to those which the world hath: first for their innocencie and simplicitie they are not like other beastes, that haue either teeth in their head, pawes in their feete, or poysone in their bowels to powre out when they are offended: secondly, for their patience, whereas other beastes being beaten vtruly and rowting voyces, they are dumbe before their shearers, yea when they are iniured are farre from reuenge. The sheepe of Christ (faith Cyprian) hath not the bloody teeth of Wolues, crueltie is an argument of bastard religion: and thirdly, for their vtilitie, for they do not onely giue their milk but their Wooll and Skinne to the vse of man: teaching vs how profitable wee shoule be to our brethren; but alas the great number of them who being voide of innocencie, wise to doe euill, voide of patience, not acquainted with the yoke, void of charitie, being like that barren tree which had no fruit to giue to Christ in his hunger, evidently declares how that many in this age howsover esteemed among men, yet are not accounted of God the sheepe of Christ.

How God also  
compares his  
children to  
sheepe, but in  
farre contrary  
respects.

1

2

3

*Cyprian de  
simp.prel.*

Verse 37. Neuerthelesse in all these things we are more  
then conquerours through him that loued vs.



Ere the Apostle doth now subioyne an negative answere to his former interrogations with an amplification: these things whereof I haue spoken are so farre from being able to seperate vs from the loue of God, that by the contrary in them all we are more then conquerours, that is, victors out of all doubt.

In

The Christian  
compared to a  
rock in the sea.

In death chri-  
stians are con-  
querours.

A christian is  
not a single  
man standing  
by himselfe but  
a man incorpo-  
rate in Christ.

*In all these things.* Then yee may perceiue that vnto all those crosses enumerated before the christian man is subiect: hee is not vnproperly compared to a Rock in the sea, which being beaten on every side vwith vvaues rayfed by the wind, yet stands vnmoueable, vnbrokeen it selfe, breakes them that assault it.

Againe yee see that the Apostle who speaking of the estate of christians vpon earth, sayd before *wee are slaine all the day long*, saith now, *we are more then conquerours*: strange it is that hee who is slaine should be a conquerour; but so it is, the christian battell euery way is meruailous, partly because it is foughтен within and against himselfe, and partly because then is hee a conquerour, when hee seemes to be vanquished, being the member of that head who obtayned greatest victory vwhen hee suffered most shamefull death.

*Through him that loued vs.* The Apostle doth so give comfort to the christian that he refreshes the glory vnto the Lord, the strength whereby we preuale is from him that loued vs, not from our selues: It is very comfortable to consider that a christian is not a man standing or living by himselfe, he hath his being in Christ, as long as there is life in him we cannot die: it is true that sometime being deserted and left to our selues we fall away for a time, as we may see in *Peter*, vwho at the voyce of a Damsell denied the Lord Iesus; and this is to teach vs that the praise of our standing, perseuering, and ouer-comming pertaines to the Lord.

Verse

Verse 38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, 29. Nor height, nor any other creature, &c.

**H**e Apostle continuing in his triumph, mounts to an higher sort of enemies, and hee also proclaims defiance to them, affirming that neither death, nor life, nor Angels, nor things present, nor things to come, nor any other creature whatsoeuer, if any other be, are able to seperate vs from the loue of God.

Of the which wee haue first to learne, that a Christian man in this life may be perswaded of his saluation, neyther is it to be accounted presumption, for as much as in so doing hee leanes not vpon himselfe, but vpon the word and promise of God, which the Lord hath confirmed by an oath, that hee may make sure to the heyres of promise the stabilitie of his counsell. Where if the aduersary obiect, that the word of the Lord out of all doubt is true, and that they who beleuees and repents shall be sau'd, but every one who faith hee beleuees doth not beleue, and so cannot be perswaded of his saluation? To this I answere, that hee who repents vnfainedly and beleuees, knowes as certainly that hee hath repentance and faith, as hee who hath in his hand a iewell knowes that he hath it; and therefore may conclude with himselfe that the promises of saluation made to the penitent beleueers belongs vnto him: for albeit it be true, there be many in the Church like vnto those fwe foolish Virgins, who suppose they haue that which they shall not be found to haue in the end, yet is there no reason to conclude that be-thinke they haue faith and haue it not, therefore none can be sure that they haue faith.

Out of all doubt where the Lord Iesus dwelleth by his Spirit, hee makes himselfe knowne to them in whom hee dwelleth,

A Christian  
may be assured  
of his saluation  
in this life, con-  
trary to the do-  
ctrine of papists

This is proued from the nature of the holy spirite whom the Christian hath received.

*2.Cor. 13.5.*

*Rom. 8.16.*

*2.Cor. 1.22.*

Comfort for the godly whē they cannot finde this assūrance.

*Mark. 9.24.*

A good religion may haue doubting, but it is an euill religion which leaues men in doubt.

*Seff. 6. cant.*

15.

dwelleth, according to that *Know ye not that Christ is in you except ye be reprobates?* and these names giuen to the holy Spirit of Adoption doth also confirme the same truth : for hee is called *the Seale, the Witnessse, & earnest penny of God,* which names hee receives from his effects and operations which hee workes in them to whom hee is giuen : eyther therfore must the aduersary say, that there are none to whom the Spirit is giuen, or they must graunt that they to whom hee is giuen are sure : the first they will not affirme, the second they cannot with reason deny : for what is this to say that a man hath the Seale, the Witnessse, and the Earnest of God giuen to confirme the promise of God, and yet all these doe not make him who hath them sure of saluation?

But here least that which I haue said discourage them who are of weake consciences, let them know that this assūrance of saluation doth not alway continue with the Christian in a like measure : for here wee doe so beleue, that we want not our owne vnbeleife, and albeit our faith when it is in the full strength ouercomes all doubting, yet is it often-times so weake, that it is againe disquieted with doutring, for which if we pray instantly with the Father of that child, *Lord I beleue, but helpe my unbelieve,* wee may be sure at length Faith shall ouercome : and thus farre teach we concerning the assurance which the Christian man hath of his saluation.

But as for that Religion which teacheth doubtings, and pronounceth them accursed who hold that a man may be assured of saluation, wee accuse it as a doctrine enimie to Faith and Saluation; such as is the doctrine of the counsell of Trent, *Si quis dixerit hominem renatum teneri ex fide ad credendum se certo esse ex numero predestinorum, anathema sit.* It is strange to see that where they teach a man is able to fulfill the whole Law of God, and by his workes to merit eternall life, yet they accuse him, if hee say hee is sure to be saved : so directly doth one point of their false doctrine impugne another. But indeed it is no meruaile, if their Religion

Religion can yeld no comfort nor certaintie of saluation to the weary conscience, because they draw men from off the foundation Iesus Christ, in whom onely it is promised that wee shall finde rest to our soules, and would make vs to leane vpon rotten foundations, such as the merit of Masses, the vertue of our works, and humane satisfaction; and because all these cannot yet satisfie the doubting consciences of men, they suspend them with a vaine hope of greater comfort which they shall finde in their forged and comfortlesse Purgatorie: thus doe they hold the poore people comfortlesse both in life and in death. But as for vs wee will abide on the rocke, renouncing all purgation, but the purgation of his bloud; wee will content our selues with Iesus Christ, in whom the Father is well pleased, that in him we may finde rest to our soules, which neyther in our selues, nor in any other creature shall wee euer be able to finde. Let them call it Presumption, *Non arrogantia est, sed fides praedicare quod acceperis, non superbia est, sed deuotio*, it is not presumption but Faith: or otherwise if wee say, vnto him who hath begotten vs by the lawer of regeneration, *Pater, bona presumptio est, Father*, this said *Augustine* is a good presumption. And to the same effect said *Bernard*, *Propter hoc data sunt signa quadam manifesta salutis, ut indubitabile sit cum esse de numero Eleborum in quo ea signa permanerint*, This is the truth of God agreeable to Scripture and auncient Fathers which wee doe affirme, howeuer they doe accuse it.

*That neyther life.* By life vve are to vnderstand the pleasures of this life, strong tentations indeed: for in the hearts of many they preuaile against the loue of God: that we may learne to despise them, and to count with the Apostle, all things to be doung in regard of Iesus, let vs looke vnto those two things which discouers vnto vs the vanitie of worldly pleasures: first, they are most loathsome to them, who haue them in greatest abundance, and are most admired of those who haue them not. A prooef of this we haue in *Salomon*,

'H h

who

Mat. 11.29.

Why Papistry  
cannot make a  
man sure of sal-  
uation.

It is not pre-  
sumption, but  
faith to shew  
what we haue  
receiued.

Ang. ser. 28.

Bernard in  
Septuag.

Vanitie of  
worldly plea-  
sures discouered

I  
The abundaunce  
of them makes  
the loathsome.

*Eccles. 2. 10.*

2  
If they be continuall they become painfull.

Remembrance  
of death profitable to keepe  
vs vncorrupted  
with the plesa-  
tures of this life

who wanted nothing delectable vnder the Sunne, yet by the very vse of them, he found the vanitie of them, and was moued to abhorre them. It is far otherwise with heauenly pleasures, the more we tast of them, the more wee esteeme of them, hungring still for more, we cannot be satisfied with that which wee haue gotten already.

Secondly, worldly pleasures are of this nature, that if they be continued without intermission they turn into pains; therefore is it that those same things which now we choose for recreation, incontinently they become wearisome vnto vs, and wee cast them away, so that it is not so much by themselues, as by the change of them that we are delighted, *Sola viceſſitudine recreamur*: being weary of walking, we refresh our selues with sittings againe being vweary of sitting, we rise to refresh our selues with walking, and so fareth it with all the recreations of this life, being continuall they become wearisome. So oft therefore as Sathan by worldly pleasures would steale away our hearts from the loue of God, let vs consider how vaine and small a pleasure it is vwhich he would giue vs, in respect of that vnspeakable ioy which he would take from vs.

*Nor death.* By death vvee vnderstand not onely death it selfe, but all those paines that goe before it, and terrors which accompanie it. There was never life so long, but it hath beeene concluded by death: no life so pleasant but the paines of death shall swallow vp all the pleasures therof. As the seauen leane Kine devoured the seauen fat, & the seauen yeares of famine consumed the fruit of seauen yeares of plenty: so shall the dolours and terrors of death eate vp all the pleasures and delectations of this vretched life. If vve suffer the pleasures of this life to bewitch vs, be sure the terrors of death shall confound vs. It were therefore good that as *Ioseph* of Aramatia had his sepulcher in his Garden, so vvee season all the pleasures of our life vwith remembrance of our death, this is *summa Philosophia*.

Yet

Yet our comfort is, that if wee liue in Christ, no terror of death can seperate vs from him; yea, death conioynes vs neerer to the Lord Iesus then wee were before: wee see oft-times by experience that the children of God haue so triumphed in the very dolours of death, and reioyced in the sense of Gods loue, that they haue forgot all their bodily paines. As the top of mount Pisgah, was to *Moses* the place of his death, and the first place, wherein euer hee got a sight of Canaan, so shall death be to the children of God, where we lay downe the sight of this world, there shall wee take vp the sight of eternall life, which shall never be taken from vs.

*Nor Angels.* By Angels here I vnderstand not elect Angels, for they are not enimies to vs but ministring spirits for our saluation, but reprobate Angels: for these names of Angels, principalities and powers are common both to good and euill Angels. And they are so called partly from the power which God hath lent them, and partly from the message vwherein hee imploys them: for sometime they are sent out as messengers of his wrath to punish the wicked; and so an euill spirit was sent from the Lord to punish *Saul*: and sometime to exercise the godly; and so an Angell of Sathan was sent to buffet the Apostle *Paul* for his humiliatiōn: we are not exempted from their tempting, but prayed be God, we are exempted from their tyrrannie & dominion. Their working in regard of the wicked is *επεγεντωλαβες*, the efficacie of erroris; for the Lord hath giuen them vp into the hands of Sathan: but their working in regard of the godly is but *τεικησμος*, temptation. Alwayes seeing so long as we liue wee must wrestle against so strong enimies, let vs watch and be sober; let vs stand with the compleat armour of God vpon vs.

Againe we mark here how that our estate in Christ is better than the estate of *Adam* by his first creation; for then an apostate Angell drew *Adam* to an apostasie also from God,

Comfort for  
the godly  
against death.

*Dent. 34.1.*

Reprobate An-  
gels how they  
are God mes-  
sengers and to  
what end.

*1 Sam. 16.14*

*2 Cor. 12.7.*

Two sorts of  
Sathans ope-  
ration..

*Eph. 6. 11.*

In Christ we  
are restored to  
a better estate,  
thā that which  
Adam had in  
Paradise.

John.17. 12.

How names of  
power are gi-  
uen to repro-  
bate Angels.

Inde.ver.6.

Sathan bound  
with three  
chaines.

In our Christi-  
an warfare our  
greatest battell  
is the last.

but now no Angell is able to seperate vs from the loue of God; the reason is, the couenant which God made with Adam was without a mediatour; hee had the keeping of his owne saluation in his owne hand: but the couenant of grace with vs is bound vp in the mediator Christ Iesus, to whom the Father hath committed vs, that hee might redeeme and save vs; hee hath taken vs into his hand and none are able to take vs from him; our salvation depends not on our selues, it is not in our keeping but in his, and therefore is it most certaine.

*Principalities nor powers.* These names are not to terrifie or afray vs, seeing as I said these reprobate Angels haue no power but that which is lent and limited of God. Therefore Saint Inde faith that *they are referred in chaines under darkness:* and here for our comfort we are to consider how that there are two chaines wherewith they are bound, and other two wherewith they are tormented: the first chaine that bindes them is their owne nature: the second is Gods prouidence: the first restraines them that they cannot doe the euill which they would; the second restraineth them that they doe not the euill which they can: Sathan being a naturall creature is bounded within the compasse of nature, his insatiable malice would doe much more euill than by nature he is able to performe, for above or contrary to nature can hee worke nothing: and againe many euils is hee able to doe by naturall meanes, which the prouidence of God permits him not to doe. The tormenting chaines which are vpon him, are an euill conscience, and the wrath of God: for as he growes in euill doing so groweth his conscience worse and worse, and the wrath of God accordingly encreaseth vpon him, with which two he is continually tormented.

*Nor things present, nor things to come.* This is a great amplification of our suretie, that neyther present euils inflicted vpon vs, nor any euill to come, can seperate vs from the loue of

of God. And hereof wee are warned that all our battailes are neyther present nor past, some of them are to come; let vs not waxe secure because of our fore-past victories. When Istaell came out of Egypt one nation followed them to pursue them, but when they passed Iordan seauen nations came against them: sure it is our hindmost battaile will be the heaviest, and our last temptation greatest; the horrour of hell, the rottennesse of the graue, the conscience of siames past, the dolours of present death, all standing vp at one time to impugne our faith, but shall not be able to seperate vs from that loue of God wherein stands our life.

Againe wee are taught here that Christians are sure of perseveraunce, nothing to come can seperate vs from the loue of God: this is proued first from the nature of GOD who is faithfull, and will confirme vs vnto the end, perfecting that which he hath begunne in vs: secondly, from the nature of the seede whereof wee are begotten againe, for it is immortall: thirdly, from the nature of that life which by that seed is communicated to vs, it is the life of Christ which is not now any more subiect vnto death.

*Neyther height nor depth.* By these I vnderstand Sathan hath two manner of wayes by which he wrestles against men: some he mounts on the chariot of presumption; others hee castes downe into the deepe of desperation: by prosperitie hee puffes vp many to make their fall the more shamefull, those tentations which he vsed against our blessed Sauiour doe wee think that hee will spare them against other men? hee set him vp vpon the pinnacle of the temple, of purpose if he could to haue throwne him downe: and againe tooke him vp to the top of an high mountaine, where making a shew to him of worldly kingdomes, hee promised to giue them if hee would fall downe and worship him: and albeit with these tentations hee did not preuaile against our blessed Sauiour, yet how many in this world are daily bewitched with them, that without any refusall they fall down

Christians are  
sure of perse-  
verance.

*Philip. i. 6.*

Sathan hath  
two armes  
whereby he  
wrestles, the  
one is pre-  
sumption.

*Mat. 4.5.*

How Sathan  
tempts to pre-  
sumption,

and worship him. But as *Simon Magnus* while he assayed to flye from the top of the capitall vp into heaven, was throwne downe to his destruction: so shall the prosperitie of those men bee their ruine, and their high estate as a pinnacle whereupon they shall not continue. Happy is the man whose heart is not exalted against God by any preferment that can come to him vpon the face of the earth: for hee who rising in dignitie riseth also in pride against the Lord, is raised vp as *Pharaoh* was, that God may declare his power in casting him downe.

## 2

His other arme  
is desperation.

## 2. Cor. 4.9.

No man is sure  
to continue in  
his estate but  
the Christian.

*And he said unto them,*  
Simeon, thou art  
a man of God.  
Thou shal not depart  
out of my sight.

Esa. 47.7. H  
Luke. xii. 19.  
No worldling  
shall abide in  
the state wher-  
in now he  
stands.

Esay. 22.18.

*Nor despise.* The other sort of Sathan's temptations tend vnto desperation: whom hee seeth hee cannot puffe vp, hee doth what hee can to cast downe, by feares, perturbations, vvrong conceptions, but our comfort is both by the Apostles testimonie, and our owne experience, *wee may be cast downe, but wee cannot perish.*

*Nor any other creature.* Now in the ende the Apostle doth draw his speach to the height, his confidence is so great, that not being content with the enumeration of aduersaries which hee hath made, hee defieth yet all other whatsoeuer, if any other be: for hee speaketh this by way of supposition; if there be yet any other creature than those whom I have named, I am sure be what they will, they cannot separe vs from the loue of Christ. Here in the last roome wee doe obserue the surety of a Christian aboue all other men in the world; onely the Christian is sure his estate shall never be changed. Worldlings may thinke with *Babell* in her prosperitie, *I shall never be moued*, and with the rich *Glotton* promise to themselues many yeeres to come, but they shall be deceived; none of them shall continue in that stafe wherein presently they stand, the Lord shall drine them from their station as it were with wheeles, and shall roll them like a ball as hee threatened to *Shebna*. *Pharaoh* his pompe shall perish in the redde sea: *Nebuchadnezzar* shall be changed from a

Monarch

Monarch of men vnto a companion of Beasts : *Manasses* from the Pallace shall goe to the Prison, and all the men of the world shall goe from the house to the grane; their beautie and royll pompe shall consume as a Moth, onely the Christian shall stand for euer in that happy vnion and fellowship with GOD; this is the state of the Christian, this is his life, this is his glory, and from it nothing present nor to come, shall euer be able to trans-  
change him. *Everlasting praise therefore  
be to the Lord our God through  
Iesus Christ. Amen.*

*FINIS.*



...to no one in either quantity  
...the one point of all others. And  
...and sufficient to supply them  
...and their families. And such as have come  
...newly upon us. And to have them distributed  
...into our towns. And to give them to  
...those in most need. And to do what we can  
...make a collection among ourselves  
...and send  
...them to our towns.



1800

